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V.dr Gucht Scul.

CONFUCIUS

The celebrated Chinese Philosopher.

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THE GENERAL HISTORY OF CHINA.

Containing a Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the

EMPIRE of CHINA,

Chineſe-Tartary, Corea and *Thibet.*

Including an Exact and Particular Account of their CUSTOMS, MANNERS, CEREMONIES, RELIGION, ARTS and SCIENCES.

The whole adorn'd with

CURIOUS MAPS, and Variety of COPPER PLATES.

Done from the *French* of

P. DU HALDE.

VOLUME *the* FIRST.

The THIRD EDITION Corrected.

LONDON:

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M DCC XLI.

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To His Royal Highness

FREDERICK

PRINCE of *WALES.*

May it please Your Highness,

AS Your Royal Highness's Goodneſs and Condeſcenſion are ſo well known, I ſhall not make any Apology

for the Presumption of this Address: The amiable Qualities which You are possess'd of, and which render You the DELIGHT of Mankind, greatly diminish that slavish Dread wherewith we might otherwise approach the Heir apparent of these Kingdoms.

With how much Pleasure do all the thinking Part of the Nation behold You daily exercising those Virtues which are the brightest Ornament of a Private Life, and which will one Day, according to the Course of Nature, add new Splendor to

the

the BRITISH CROWN! Theſe, together with Your generous Love of Liberty, and conſtant Veneration for the Conſtitution, are the moſt rational Foundations for the Applauſes of the Publick which you happily enjoy; and muſt for ever ſecure the Hearts of all who have any Regard for the Peace and Proſperity of their Country.

This WORK, which I beg leave to lay at Your ROYAL HIGHNESS's Feet, contains a Deſcription of the moſt potent and flouriſhing Nation of the Eaſt, and is indeed a Sub-

ject worthy the Attention of the greateſt PRINCE; for nothing has a Tendency to enlarge the MIND more than a view of the Manners, Cuſtoms, Policy, and Religion of a People who once thought themſelves the politeſt in the World.

From the Hiſtory of their Emperors you will find, what you have long ſince learnt, That the moſt deſpotick Power is no Security to the ſupreme Magiſtrate when he degenerates into a Tyrant, or diſcovers no Regard for the Publick Welfare; That Good-

neſs

neſs and Clemency are the firmeſt Support of the Throne, and that the chiefeſt Glory of a PRINCE is to reign in the Hearts of his Subjects.

I could willingly expatiate on ſo copious a Theme, becauſe I am fully perſuaded Your ROYAL HIGHNESS is beſt pleaſed with the moſt generous Maxims of Policy; but I am afraid leſt what might be intended for a Teſtimony of my Duty and Veneration, ſhould be miſtaken for a vain Attempt to inform You of what is already imprinted on your Mind in indelible

Cha-

Characters, especially since my chief Design is to shew with how much Zeal and profound Respect I am

Your ROYAL HIGHNESS's

most dutiful,

most faithful, and

most humble Servant,

R. BROOKES.

THE PREFACE.

AS *CHINA* is the moſt remarkable of all Countries yet known, the *Engliſh* Reader muſt be greatly pleas'd to find the exacteſt Account of it that has ever yet appear'd in our Language. *P. du Halde*, from whom this Work is done, has not only taken greater Pains, but has had infinitely better Helps than any other Author who has wrote on this Subject. For, beſides the printed Relations, he has had the Advantage of a prodigious number of Manuſcripts, written by the moſt skilful of the Miſſionaries, and where theſe have ſeem'd not ſufficiently clear, he has had the Opportunity of ſatisfying his Doubts from the Converſation of thoſe who were beſt able to give him the trueſt Informations: But ſtill fearing leſt any Error might poſſibly have eſcap'd him, he had thoughts of ſending the Work into *China* to be review'd by ſome of the Jeſuits reſiding there; when the Arrival of *P. Contancin*, on whom he had chiefly caſt his Eyes, render'd it unneceſſary.

This Father had ſpent thirty-two Years in that diſtant Country, ten of which he reſided in *Peking*, where he was Superior of the Jeſuits Houſe;

Houſe; and as his Stay at *Paris* was a whole Year he had ſufficient Leiſure to alter, add or retrench whatever he thought neceſſary for the Perfection of the Deſign. After ſuch extraordinary Precautions as theſe the Publick may reſt ſatisfied that what is here advanced is ſtrictly true, which cannot be ſaid of any thing of this kind that has been hitherto publiſh'd.

In the firſt place you have a general View of the whole Empire prefix'd to the other Part of the Work to render it more eaſily intelligible; to which is added a ſhort Account of ſeveral Nations, particularly the *Si fan*, who were heretofore a very powerful People, and were even formidable to the *Chineſe* Emperors themſelves; but of late they have been torn to Pieces by inteſtine Wars, and have been forced to ſubmit to the *Chineſe* Yoke. The Voyages of ſome of the Miſſionaries through the fineſt of the Provinces come next: They are full of curious Obſervations, and repreſented in ſo lively a manner that the Reader may almoſt imagine himſelf to be one of the Company. Theſe were thought a proper Preparative to the Deſcription of the Fifteen Provinces of which the Empire conſiſts,

And here we meet with a great number of ſtately Cities, remarkable for their Situation, Extent, Multitude of Inhabitants, great Commerce, Beauty of the Publick Buildings, and Plenty of all things: The Land is ſo fertile that it commonly yields two Crops in a Year, and produces all ſorts of Grain, Trees, and very ſingular Fruits: The Mountains abound with

Metals

Metals of all ſorts, Minerals, and the moſt curious Marble. Here are Plants of a moſt ſalutary Nature, which no other Climate can boaſt of; as likewiſe a great number of Canals, Lakes and Rivers full of the moſt excellent Fiſh; theſe make a great number of Bridges neceſſary, which are generally well built, handſomly adorn'd, and of a ſurpriſing Largeneſs; in a word, Art and Nature ſeem to ſtrive to outvie each other in ſupplying all the Neceſſities and Delights of Life.

Next to the Geography you have an Abridgement of their Hiſtory, in which the Chronology, from the Emperor *Yao* to the Preſent Time, is by moſt allow'd to be certain: But the number of Years elapſed between the Time of *Fo hi*, the Founder of the Empire, and the beginning of *Yao*'s Reign, is very doubtful.

After this General Deſcription here is an exact Account of every thing relating to this Nation, as its Character, Manners, Cuſtoms, Government, Progreſs in the Sciences, Religion, *&c.* each of which are treated of in a ſeparate Article, that every Subject might have as much room as the Nature of it required.

To theſe ſucceed a Deſcription of *Chineſe-Tartary*, *Corea* and *Thibet*, of which nothing but the Names have been hitherto known, as will readily appear only by caſting your Eyes on the Maps of the beſt Geographers. And, what is ſtill more extraordinary, becauſe it does not ſo immediately relate to the Deſign, there is an Account and a Map of the new Diſcoveries made by Captain *Beerings* in a Voyage from

from *Tobolsk* to *Kamtſchacka*, whither he was ſent by the late Czar to try if there was a Paſſage by Land into the North Part of *America*.

There are ſeveral other things which might have been mention'd, but as they will appear in the beſt Light in the Body of the Work it ſelf they are here omitted; I ſhall therefore do nothing more than ſubjoin a Catalogue of the Miſſionaries from whoſe Writings, whether Printed or in Manuſcript, it has been extracted.

Pere Martin Martini.
Pere Ferdinando Verbieſt.
Pere Philip Couplet.
Pere Gabriel Maghelaens.
Pere John de Fonteney.
Pere Joachim Bouvet.
Pere John Francis Gerbillion.
Pere Francis Noel.
Pere Lewis le Comte.
Pere Claudius Viſdelou.
Pere John Baptiſt Regis.
Pere Joſeph Henry de Premare.
Pere Francis-Xavier Dentrecolles.
Pere Julian Placidus Hervien.
Pere Cyr Contancin.
Pere Peter de Goville.
Pere John Armand Nyel.
Pere Dominique Parrenin.
Pere Peter Jartoux.
Pere Vincent de Tartre.
Pere Joſeph-Anne-Mary de Mailla.
Pere John Alexis Gollet.
Pere Claudius Jacquemin.
Pere Lewis Porquet.
Pere Emerick de Chavagnac.
Pere Antony Gaubil.
Pere John Baptiſt Jacques.

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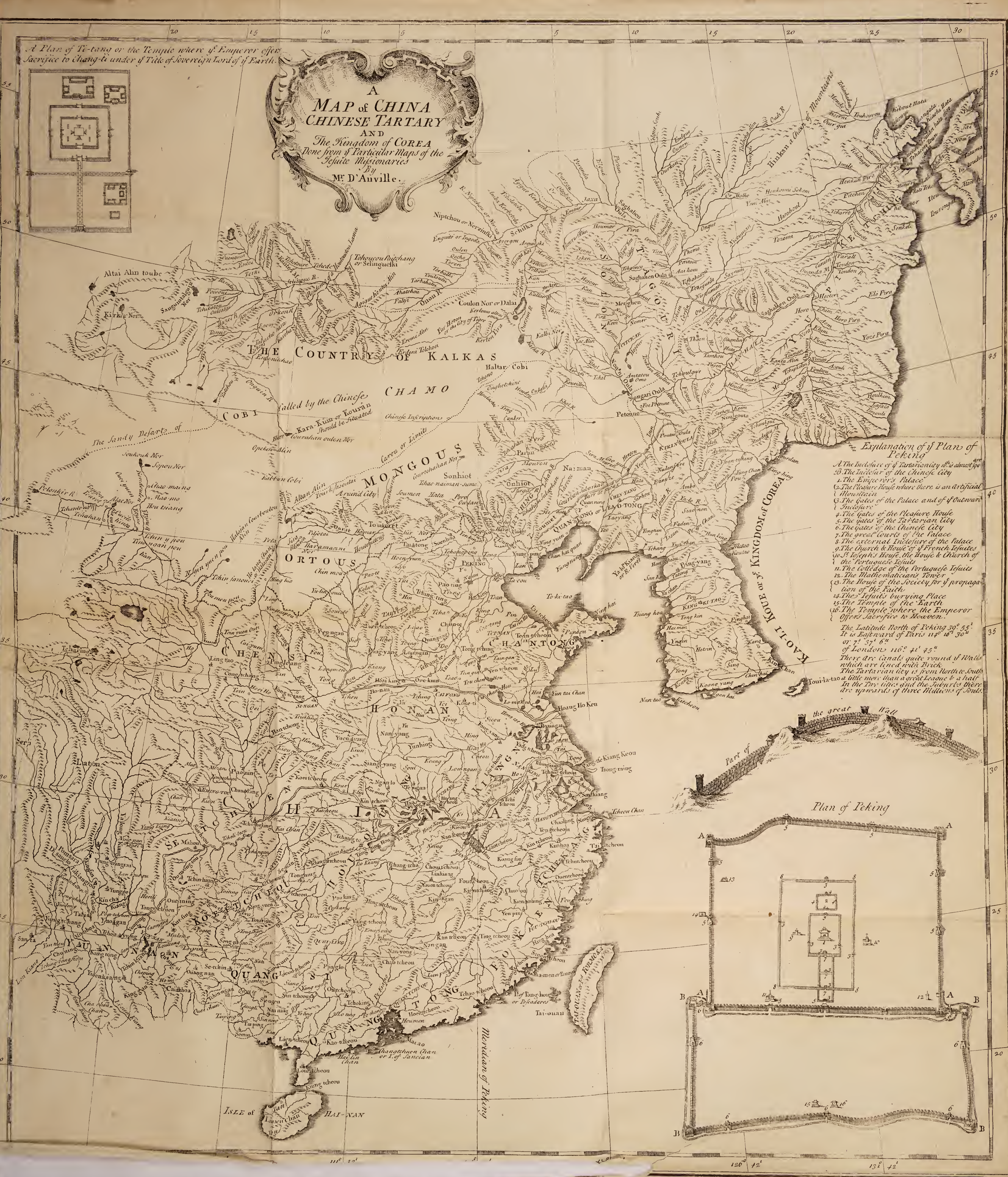
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THE


A MAP of CHINA
CHINESE TARTARY
AND
The Kingdom of COREA
Done from ye Particular Maps of the Jesuite Missionaries
By
Mr. D'Anville.
A Plan of Ti-tang or the Temple where ye Emperor offers Sacrifice to Chang-ti under ye Title of Sovereign Lord of ye Earth.
Explanation of ye Plan of Peking
A. The Inclosure of ye Tartarian city w.ch is almost squ[are]
B. The Inclosure of the Chinese City
1. The Emperor's Palace
2. The Pleasure House where there is an artificial Mountain
3. The Gates of the Palace and of ye Outward Inclosure
4. The Gates of the Pleasure House
5. The Gates of the Tartarian City
6. The Gates of the Chinese City
7. The great Courts of the Palace
8. The external Inclosure of the Palace
9. The Church & House of ye French Jesuites
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14. The Jesuits burying Place
15. The Temple of the Earth
16. The Temple where the Emperor Offers Sacrifice to Heaven.
The Latitude North of Peking 39° 55'
It is Eastward of Paris 114° 16' 30"
or 7h 37' 6"
of London 116° 41' 45"
There are Canals quite round ye Walls which are lined with Brick.
The Tartarian City is from North to South a little more than a great League & a half
In the Two Cities and the Suburbs there are upwards of three Millions of Souls.
Plan of Peking
Part of the great Wall
KAO-LI KOUE or ye KINGDOM of COREA
THE COUNTRY OF KALKAS
CHAMO
COBI called by the Chinese
The Sandy Desarts of
MONGOUS
ORTOUS
TAGOURI
SOLON
LEAO-TONG
CHANTONG
HONAN
CHENSI
KIANGNAN
HOUQUANG
TCHEKIANG
FOKIEN
KIANGSI
SE TCHUEN
KOEITCHEOU
YUNNAN
QUANGSI
QUANGTONG
PEKING
Meridian of Peking
TAI-OUAN or Isd FORMOSA
ISLE of HAI-NAN
Macao
Binkan a Chain of Mountains

THE GENERAL HISTORY OF *CHINA*:

CONTAINING

A Geographical, Hiſtorical, Chronological, Political and Phyſical Deſcription of the Empire of China, *and* Chineſe-Tartary, *&c.*

A General View of the Empire of CHINA.

THE Kingdom of *China* is called, by the Weſtern *Monguls*, *Catay*; by the *Mantcheoux Tartars*, *Nican Kouron*; and by the *Chineſe*, *Tchong koué*: So that it is very difficult to find out the true Ground of the Appellation given to it by the *Europeans*; unleſs the firſt Royal Family, who carry'd their victorious Arms Weſtward, cauſed it to be call'd *Tſin**, or *Tai tſin*. China.

The Naval Force of the Emperor *Tſin chi hoang*, which, according to the *Chineſe* Hiſtory, ſail'd as far as *Bengal*, muſt needs have made the Name of *Tſin* famous among the *Indians*, which paſſing from them into *Perſia* and *Egypt*, came, it is manifeſt, to us about 230 Years before the Birth of Chriſt.

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* Hence it is called in *Latin* SINA; by the *Engliſh* and *Spaniards*, CHINA, by the *Italians*, CINA; and by the *Germans*, TSCHINA: In all which the Difference of Pronunciation is very ſmall.

But however that be, it is certain that *China* is the largeſt and moſt beautiful Kingdom yet known; for I won't pretend to ſay that there is no polite Nation to be found in the *Terra-Auſtralis*, or ſome other unknown Parts of the Globe. When, upon leaving *Europe*, we land on the neareſt Borders of *Africa*, doth it not ſeem as if we were got into another World? Even the *Indians* themſelves tho' not altogether ſo rude, can be accounted little better than *Barbarians*, when compared with our own civiliz'd Nations. Who then would imagine that ſtill farther towards the Eaſt, there ſhould be found a People, who are powerful, politick, well vers'd in Arts and skilful in the Sciences?

When *Mark Paul*, the *Venetian* publiſh'd his firſt Relation in the Thirteenth Century, it was look'd upon by moſt People as a Web of Fables. However it is certain that this Writer, who accompany'd the Weſtern *Tartars* in their Conqueſt of *China*, has advanced nothing but what is ſtrictly true: This is eaſily prov'd from the Account he gives of Certain Cities, which continue ſtill the ſame as he deſcrib'd them, and preſerve the ſame Names by which he diſtinguiſh'd them.

Extent of China. *CHINA*, from North to South, is of greater Length than *Tartary*; but not equal in Breadth, if meaſur'd from Eaſt to Weſt; yet the narroweſt Part of all is 360 Leagues of 20 to a Degree. It is divided into 15 Provinces. Thoſe of *Chenſi*, *Chanſi*, and *Petcheli*, lie by the ſide of the famous Wall that ſeparates it from *Tartary* on the North. Thoſe of *Chang tong*, *Kiang nan*, of *Tche kiang*, and of *Fo kien*, are ſituated on the Coaſt of the Eaſtern Sea. Thoſe of *Quang tong*, of *Quang ſi*, of *Yun nan*, and of *Se tchuen*, are the Bounds of the South and Weſt; and the Middle is occupied by thoſe of *Ho nan*, *Hou quang*, *Koei tchou*, and *Kiang ſi*.

Government. EVERY Province is ſubdivided into a certain Number of Juriſdictions, called by the *Chineſe*, *Fou*, on which depend others of much leſs Extent, termed *Tcheou* and *Hien*. The Preſidents of the former have the Appellation of *Tchi fou*, and of the latter *Tchi tcheou*,

tcheou, and *Tchi hien*. In the larger Cities there is always one *Tchi fou*, and generally two *Tchi hien*, who have each a distinct Jurisdiction over their proper Districts. In *Peking* there are six principal Courts of Judicature, besides one proper to that City, which is the Capital of the Empire; this has the Name of *Chun tien*. Under this there are two other Tribunals of the two *Hien*, or Cities of the third Rank, one of which is call'd *Tai hing*, and the other *Hen ping*.

In the Provinces there are other Cities, whose Tribunals are named *Ouei*, and their Mandarins have the Title of *Ouei cheou pei*; and these are Officers of War, who have commonly no Jurisdiction out of the City. There are another Kind in the Villages; and these generally take Cognisance of nothing, but what relates to certain Persons who are destin'd by their Rank and Birth to Offices of State.

All these Tribunals depend upon a Viceroy, and four other General Officers, who are his Assistants when Occasion requires; as for Instance, in Causes relating to the Revenue and Civil Matters, the Treasurer-General, or *Pou tching se* is concern'd; if it be a criminal Affair it is refer'd to the Lieutenant-Criminal, *Ngan tcha se*; if it regards Offices, Salt, &c. they have recourse to the *Yen tao*; in short, if it relates to Provisions which are gather'd by way of Tribute, they apply to the *Leang to*. But besides these Affairs, which are essential to their Tribunal, the People may have recourse to them in Causes of all Kinds, because the inferior Courts depend upon them, and they are by their Office hereditary Counsellors of the Viceroy. It is in this Quality that they are oblig'd, several times in a Month, to be present at the Tribunal of this chief Mandarin, where they are to declare their Sentiments concerning the principal Transactions of the Province.

As the Officers in the Army depend in some sort on the Viceroy, they are obliged, under great Penal-

ties, to give notice of the leaſt Commotions among the People, which happen within the Bounds of their Diſtrict; by which means it comes to paſs, that almoſt all the Affairs of the Government, whether Civil, Criminal, or Military, are brought before his Tribunal; and what renders him ſtill more conſiderable, is, that the ſupreme Courts at *Peking* do not commonly make their Deciſions, but according to the Informations given by him; and they almoſt always ratify the Sentence which he has pronounced againſt the Mandarins, which he in a manner diſplaces beforehand by taking away their Seal.

It is true, that the Treaſurer-General, and the Lieutenant-Criminal, may accuſe the Governor of a Province, but they ſeldom put it in Practice, becauſe it would prove their own Deſtruction in the end. And, indeed, they generally agree but too well, in winking at each other's bad Conduct; if ever it happens otherwiſe, the Fault muſt be extremely exorbitant, or it muſt nearly concern their own private Honour and Repoſe.

The publick Cenſors of the Empire are call'd *Cotao yu ſe*, and reſide at *Peking*. They are the moſt dreaded of all the great Mandarins, becauſe they have the Inſpection of the whole Empire, every one having his particular Province aſſign'd him. Theſe Cenſors are very vigilant, and are inform'd by their Spies of every thing that paſſes; and it is by their Influence that good Order is preſerv'd. If any Mandarin fails of his Duty in an important Affair, wherein the Welfare of the People is concern'd, and the Viceroy neglects to proceed againſt them immediately, they are oblig'd to give Information to the Supreme Courts, and to the Emperor, by a publick Accuſation, even when there is not abſolute Proof of what they advance; and if they are the firſt from whom the Emperor learns the Diſorder, it redounds greatly to their Honour; but if they are guilty of any Failure, they are liable to

be

be reprimanded by the Emperor, and even to be remov'd from their Office.

The Dread of these publick Censors, chiefly contributes to the Preservation of Order, and the ancient Customs; and prevents the Troubles and Commotions commonly caused by the Love of Novelty, to which the Vulgar are but too much inclin'd. That which adds to their Authority, is, that if they are ill-used, either by the Intrigues of the Grandees, or by the Emperor, who sometimes does not relish the Advice which their Office obliges them to give him, the whole People regard them as the Fathers of their Country, and Martyrs for the Publick Welfare.

Common Punishment.

Causes are generally decided, and Sentence given, by a single Mandarin, who, after a short Process, and Examination of both Parties, orders the Loser to be bastinado'd, either for carrying on an unjust Prosecution, or maintaining a Cause contrary to Equity. The *Bastinado* is a COMMON PUNISHMENT for the meaner People, but cannot be inflicted upon a Mandarin, though never so inconsiderable, till he is depriv'd of his Office.

The next Punishment to this is a Collar made of two Pieces of Wood, hollow'd in the middle, and smaller or greater, according to the Nature of the Crime; this is put on the Delinquent's Neck, and seal'd with the Seal of the Tribunal, with a Piece of Paper denoting the Duration of the Punishment, and the Quality of the Crime.

These two are all the Punishments, except the Prison, that the *Chinese* Laws permit the Mandarins to inflict on Criminals: They may, indeed, condemn to Exile, but their Sentence must be examin'd by the Supreme Courts: They cannot legally put any to Death; but in Cases of Sedition and Revolt, the Emperor gives Authority to the *Tsong tou*, and sometimes to the Viceroy, to punish with immediate Death.

The three Capital Puniſhments are, Strangling, Beheading, and cutting in Pieces; this laſt is only inflicted on thoſe who murder their Maſters, Rebels, Traytors, and mercileſs Robbers. The Puniſhment for ordinary Crimes which deſerve Death, is Strangling. Beheading is the ſecond Degree, at which the Executioner is very dexterous; not a Drop of Blood falls on the Criminal's Habit, who on the Day of Execution is ſure to be well dreſs'd, it being cuſtomary for his Friends and Relations to aſſiſt him with all Neceſſaries at this calamitous Time. Execution is not done on a Scaffold, but on the Ground. The Soldiers are commonly made uſe of for this purpoſe; the Employment is not accounted ſcandalous, but the contrary, if they act their Part well. At *Peking* the Executioner accompanies the Criminal to the Place appointed, and is diſtinguiſh'd by an Apron of yellow Silk, which is the Imperial Colour; and his Cutlaſs is wrap'd in Silk of the ſame kind, to ſhew that he acts by the Authority of the Emperor, that the People may pay him the greater Reſpect.

It muſt be acknowledg'd, that in the *Chineſe* Books mention is made of Puniſhments of other kinds, and much more cruel; but it muſt be obſerv'd at the ſame time, that they have never been made uſe of, but by barbarous Princes, ſuch as have been look'd upon as Tyrants by the whole Nation. Juſtice, ſay they, is neceſſary, but not Cruelty.

Though the Power of the Magiſtrate in criminal Matters is thus reſtrain'd by the Laws; yet, in civil Cauſes, it may in a manner be ſaid to be abſolute, becauſe all Affairs which relate to private Perſons only, are judged by the great provincial Officers, without any Appeal to the ſupreme Courts of *Peking*.

That which chiefly employs the inferior Mandarins, whether *Tchi tcheou*, *Tchi hien*, or *Ouei cheou pei*, is the gathering of Taxes, for to them this Office perſonally belongs. Though the Lands in every Province

vince are measured, and the proportionable Payment adjusted, according to the Richness of the Soil; yet, either through Poverty, or Avarice, they are unwilling to part with it, till they are sufficiently haras's'd by the inferior Officers. If these Excisemen are reproach'd for their Cruelty, they will alledge in their own Justification, that if they do not carry Matters to the utmost Extremity, they must receive the Bastinado for Neglect of Duty; and the Mandarins justify themselves, from the indispensable Necessity they are under to act in this manner; for if they should fail of making the Returns at the appointed Time, they must make good the Deficiencies out of their own proper Substance, for fear of being turn'd out of their Places. However, this has not hinder'd several Provinces from running greatly in Debt to the Royal Treasury, which probably they will never be able to pay. But to remedy this Inconvenience for the future, the present Emperor has order'd, that henceforward the Proprietors of the Land, and not the Occupiers, shall pay the Taxes.

Besides the great Mandarins of every Province already mention'd, there is one still more considerable, called *Tsong tou*. His Jurisdiction extends over two Provinces, unless they are exceeding large, as *Hou quang*, *Chen si*, &c. But then these large Provinces are divided into two Governments, and each Government has its proper Viceroy. How far his Power extends over the Viceroy's, is determin'd either by Law or Custom, for his Superiority is very much limited; but the Decision of Causes always belongs to him, if there is an Appeal to him from either of the Provincial Governors.

In *China* there are reckon'd 173 Tribunals or Jurisdictions, immediately subject to the General-Officers and Governors of every Province, called *Fou* by the *Chinese*. There are 1408 inferior Tribunals, or subaltern Jurisdictions, which depend immediately on

the *Tchi Fou*, whereof 1173 have the Title of *Hien*, and 335 have that of *Tcheou*. Theſe latter differ a little from each other; the greateſt Part have no Juriſdiction over the *Hien*; and others have a Juriſdiction over one, two, and ſometimes four *Hien*, almoſt equal to that of the *Tchi fou*; and there are ſeveral of them which have no Dependance on the *Tchi fou*, but owe their Authority immediately to the Viceroy.

Nature of the Soil.

THERE is no Part of *China* that can properly be ſaid to be barren; and ſome Parts are naturally ſo fruitful, that they yield a Crop twice in a Year; and others again owe their Fruitfulneſs to the indefatigable Toil of the Husbandmen.

But as the Quantity of Land proper to be cultivated, is not very great in ſeveral mountainous Provinces, it is no wonder that thoſe which are more fruitful, ſhould ſcarcely be ſufficient for the Maintenance of ſuch a Multitude of Inhabitants. The mountainous Provinces are *Yun nan*, *Koei tcheou*, *Se tchuen* and *Fo kien*; as alſo the Weſt of *Tche Kiang*, and the inland Parts of *Quang tong* and *Quang ſi*. The Province of *Kiang nan* has all the great Diſtrict of *Hoei tcheou*, full of exceeding high Mountains, and almoſt uninhabitable. It is alſo the ſame with reſpect to three Parts in four of the Provinces of *Chen ſi* and *Chan ſi*.

Near the great River of *Kiang ſi* is ſituate the moſt beautiful Part of the whole Empire; nothing can be more delightful than thoſe ſpacious Plains, which are ſo ſmooth and level, that they ſeem to be the Effect of Art rather than Nature. They abound with Cities and large Villages, which have the Advantage of an infinite Number of Canals, whoſe Water is clear and excellent, and the Navigation on them ſafe and pleaſant. Nor is it a ſmall Addition to the Pleaſure, to behold the vaſt Variety of ſtately Barks, which are continually paſſing backward and forward. The Fields are cultivated with a Care and Labour, of

which

Fou lin.



Ou tong chu, or the Varnish Tree.



The Leaf, Root and Flower of Gin-seng.

This is one fourth of the true Height.





Bamboo, a sort of Reed.



Two sorts of Cotton Trees.



The Tea Shrub.



Li tchi



Betel

Jaca



Bamboo, a sort of Reed.



Vdr Gucht Scul

which none but the *Chineſe* are capable; and they are ſo fruitful withal, that in ſeveral Places they yield Rice twice a Year, and frequently Wheat and other Grain between the two Crops.

Fruit-Trees

IF the *Chineſe* were as careful in cultivating their Fruit-Trees, as we generally are in *Europe*, they would have Plenty of almoſt all Kinds, the only difference would be the want of Variety of each diſtinct Sort; as for Inſtance, they have but three or four kinds of Apples, ſeven or eight of Pears, as many of Peaches, and none of Cherries but what are very indifferent.

But what makes amends for this Defect is, that they have ſeveral excellent Fruits to which we are Strangers; particularly one which they call *Tſe tſe*, and the *Portugueſe*, Figs, becauſe when it is dried it becomes mealy and ſweet like a Fig. The Trees on which they grow, when grafted become very charming to the Eye; they are as tall, and ſpread about as much as a middle-ſiz'd Walnut-Tree: The Leaves are large, and of a lively Green, which change in the Autumn to an agreeable Red. The Fruit is about the bigneſs of a handſome Apple, and their Colour, when ripe, is a bright Yellow.

In the Southern Provinces there grow other Fruits, which are ſtill in greater eſteem among the Natives; for, beſides Oranges of ſeveral Sorts, Lemons, Citrons, which were many Years ago brought into *Europe*, we meet with two ſeveral Kinds which are unknown among us. That which they call *Li tchi* is about the Size of a Date. The Stone is equally long and hard, it is cover'd with a ſoft Pulp, full of Moiſture, and of an excellent Taſte; when dry'd, it loſes a great Part of its fine Flavour, and becomes black and wrinkled like our ordinary Prunes. The Rind outwardly reſembles Shagreen, but is ſmooth within; the Figure is nearly oval.

The other Kind has the Name of *Long-yen*, that is to ſay, the Dragon's Eye; the Shape is round, the Rind

Rind yellowiſh, the Pulp white, moiſt, and inclinable to the Acid. It is pretended that this is not ſo agreeable as the former, but it is more wholeſome, for it never occaſions any Diſorder.

The *Yeou* and *Quang-lau* are ordinary Fruits, and not worth inſiſting on in particular. However, the way of gathering the latter, which are a Kind of Olive, is worthy Obſervation. Before they are quite ripe, and yet are in a Condition proper for Eating, inſtead of beating them down with long Poles, which is the Cuſtom in other Places, they make a Hole in the Body of the Tree, in which they put Salt, and then ſtop it up; by this means, in a few Days time, the Olives fall from the Tree of themſelves.

Among other Trees, there are two which ought not to be omitted, for beſides their Singularity, they are uſeful at Meals. The one produces a kind of Pepper, called *Hoa tſiao*; it is the Rind of a Berry as big as a Pea; the Kernel is too hot and biting to be made uſe of; the Colour of it is Gray mingled with Streaks of Red. It is not ſo pungent nor agreeable to the Taſte as Pepper, and conſequently is only uſed by the meaner People. The Plant that produces it in ſome Places is a thick Buſh; in others a Tree of moderate Height.

The other Tree produces Peas. The Shape, Colour, Shell and Taſte are extremely like our ordinary Peas. This Tree is common enough in ſeveral Provinces, and for Tallneſs, ſpreading Branches and Thickneſs, gives place to very few.

But among Trees which claim the Attention of the Publick, and which are moſt likely to raiſe the Envy of the *Europeans*, are the Four that follow.

The Firſt is the Varniſh-Tree [*Tſi-chu*]. Its Size is very mean, its Bark whitiſh, its Leaf reſembles that of the wild Cherry-Tree. The Gum, which diſtils Drop by Drop, is like the Tears of the Turpentine-Tree. It yields a greater Quantity of Liquor if an

Inciſion

Inciſion be made in it; but then it ſoon deſtroys the Tree.

This Varniſh is conſtantly uſed, and greatly eſteem'd by the Artificers; it takes all Colours alike, and if it be well managed, neither loſes its Luſtre by the Changes of the Air, nor the Age of the Wood to which it is apply'd.

The Second Tree is *Tong-chu*, from which a Liquor is gain'd not much differing from Varniſh. It reſembles a Walnut-Tree ſo nearly, that many have been deceiv'd by it. The Nut is full of a thickiſh Oil mix'd with an oily Pulp, which they take Care to ſqueeze, otherwiſe they would loſe a great Part of the Liquor. This, as well as the Varniſh, is ſuppoſed to have a Poiſonous Quality. To make it fit for Uſe, they boil it with Litharge, and may mix it with any Colour at Pleaſure. It is often uſed of it ſelf to varniſh Wood, which preſerves it from the bad Effects of Rain; as alſo to give a Luſtre to the Floors of the Emperor's Apartments, and thoſe of the Grandees.

The Third remarkable Tree is the *Tallow-Tree*. It is as high as a large Cherry-Tree; the Fruit is contain'd in a Rind, which, when ripe, opens in the Middle like a Cheſnut: It conſiſts of white Kernels of the Size of a haſel Nut, whoſe Pulp has the Properties of Tallow, and of which Candles are accordingly made.

The Fourth is the moſt uncommon of all; it is call'd *Pe-la-chu*, that is, the White-Wax-Tree. It is not ſo tall as the Tallow-Tree, from which it alſo differs in the Colour of the Bark, which is whitiſh, and in the Shape of the Leaves, which are longer than they are broad. A little kind of Worm fixes it ſelf to the Leaves, and forms a ſort of *Comb* much ſmaller than a Honey-comb. The Wax of this is very hard and ſhining, and of far greater Value than their common Bees-Wax.

To

To the Number of uſeful Trees may be added the Reed, or hollow Cane, commonly called a *Bamboo*. It generally grows to the Height of an ordinary Tree, and though it is knotty and hollow, it is exceeding hard, and will ſuſtain a great Weight, and is therefore in ſome Places uſed in Building. It will admit of being divided into very ſmall Splinters or Strings, of which they make Boxes, Baskets, and other curious Works.

When it is broken in Pieces, grown rotten, and boiled in Water till it is reduced into a kind of Paſte, it ſerves to make Paper of different Kinds. It is alſo made uſe of for Pipes to convey Water, and indeed for ſo many other Purpoſes, that it would be tedious to mention them.

They have moſt Kinds of Wood that are to be found in *Europe*; but that of greateſt Eſteem among them is called *Nan mon*. The ancient Palaces of the Emperors have the Windows, Gates, Beams, and Pillars of this Wood. The Natives imagine it will never decay, and conſequently that whatever is formed with it will laſt for ever. Some have ſuppoſed it to be a kind of Cedar, but the Leaves are not at all like it. It is a very tall Tree, and the Body of it is very ſtrait.

But no Kind of Wood, for Beauty, can equal the *Tſe-tam*: It is of a Reddiſh Black, and full of fine Veins, which ſeem painted. It is very proper for Cabinets, and the very fineſt Sort of Joyners Work; and whatever is made of it is in great Eſteem.

With reſpect to Strength and Firmneſs, the *Iron-wood* gives Place to none. The Tree is as tall as our large Oaks, but differs from it in the Thickneſs of the Trunk, the Shape of the Leaf, the Colour of the Wood, which is darker, and more eſpecially in the Weight. The Anchors of their Ships of War are made of this Wood, and the Emperor's Officers pretend that they are preferable to thoſe made of Iron;

of Iron; but in this they must needs be mistaken.

AMONG Shrubs, that of TEA ought to be placed in the first Rank. The Name of Tea is derived to us from the corrupt Pronunciation of two Cities in the Province of *Fo kien*; in the rest of the Empire it is called *Tcha*. *Different Kinds of Tea.*

They distinguish it into Four different Sorts. The First has the Name of *Song lo tcha*; it grows upon a Mountain of *Kiang nan*, in the Lat. of 29 Deg. 58 Min. 30. Sec. which is covered over with these Shrubs. This is the same as is called Green Tea among us. It is planted much in the same Manner as Vines, whose Growth is prevented, otherwise it would run up to seven or eight Foot in Height. In the Space of four or five Years it must be planted a-new, or else the Leaf will become thick, hard and rough. The Flower is white, and in the Shape of a Rose, composed of five Leaves. In the Autumn when the Flower is gone, there appears a Berry in the Shape of a Nut, a little moist, and of no bad Taste.

What I have said of the Height of these Shrubs, must be understood of those which grow in the aforesaid Province, for in other Places they suffer them to grow to their natural Height, which often reaches to ten or twelve Foot: For this Reason, while the Branches are young and tender, they cause them to bend downward, that they may gather the Leaves with greater Ease. The *Song lo tcha*, or Green Tea abovemention'd, preserv'd several Years is an excellent Remedy against many Distempers.

Another kind of Tea, [*Vou y tcha*,] grows in the Province of *Fo kien*, and takes it Name from a famous Mountain therein. This Mountain, according to an Observation made upon the Spot, lies in 27° 47′. 38″. of North Latitude. It is the most famous in all the Province; there are in it a great Number

ber of Temples, Houſes, and Hermitages of the *Bonzes*, which attract a great Concourſe of People.

With a Deſign to make this Mountain paſs for the Abode of ſuperiour Beings, they have convey'd Barks, Chariots, and other Things of the ſame kind, into the Clefts of the ſteepeſt Rocks, all along the Side of a Rivulet that divides it in two: Inſomuch that theſe fantaſtical Ornaments are look'd upon by the Vulgar as a real Prodigy, for they ſuppoſe that it muſt be a Power more than Human, that has fix'd them in theſe inacceſſible Places.

The Soil of this Mountain that produces this Plant is light, whitiſh and ſandy. The only difference between this Tea and the former, is, that the Leaves of the former are more long and ſharp pointed, the Decoction of it is Green, and Experience diſcovers it to be much more raking. On the contrary, the Leaves of the Latter are ſhort, and more round, of a Colour a little Blackiſh, and yield a Yellow Tincture; the Taſte is very ſmooth, and the Decoction inoffenſive to the weakeſt Stomach. For this Reaſon this Tea is the moſt ſought after, and uſed by the whole Empire. However it muſt be obſerved that of this Kind there are three Sorts.

The Firſt is the tender Leaf of the Shrub when newly Planted; this is ſeldom expoſed to Sale, but ſerves to make Preſents of, and to ſend to the Emperor. It is a kind of Imperial Tea, and is valued at about two Shillings a Pound of our Money. The Second conſiſts of Leaves of a ſenſible Growth, and this is counted a very good Sort. The remaining Leaves are ſuffered to come to their full Bigneſs, which makes the Third Kind, and is exceeding Cheap. They make ſtill another Sort of the Flower itſelf, but thoſe who would have it, muſt beſpeak it beforehand, and purchaſe it at an exceſſive Price. Notwithſtanding which it makes a very inſipid Tea, and is never uſed at the Emperor's Court.

There

There are ſeveral other Teas, which are very little different from the two Principal Kinds, but what is owing to the Nature of the Soil in which they are planted. And there are ſeveral Plants to which they give the Name of Tea, which are nothing like it. However there is a *Third principal Sort*, of which we can give but an imperfect Account, becauſe Strangers are not permitted to enter the Place where it grows. It is called *Pou eul tcha*, from the Village *Pou eul* in the Province of *Yun nan*. Thoſe who have been at the Foot of the Mountain, inform us that this Shrub is tall and buſhy, planted without Regularity, and grows without Cultivation. The Leaves are more long and thick than thoſe of the two former Kinds; they roll them up into a kind of Balls, and ſell them at a good Price. The Taſte is ſmooth, but not very agreeable; when it is made Uſe of in the ordinary manner, it yields a reddiſh Tincture. The *Chineſe* Phyſicians account it very Salutary, and a certain Remedy for the Colick and Fluxes, and alſo very good to procure an Appetite.

There is another Tree which bears a Fruit, from whence is drawn an Excellent Oil, perhaps while freſh, the beſt in all the Empire. This Tree has ſome diſtant Reſemblance to the *Vouy tcha*, with Reſpect to the Shape of the Leaf and the Colour of the Wood, but exceeds it very much in Height and in Thickneſs. They grow naturally on the Sides of Hills and in Stony Valleys. The Berries are Green, and of an irregular Figure, they contain ſeveral Kernels or Stones of no very hard Conſiſtence.

The flowering Trees and Shrubs are very numerous in every Province. Some of the Flowers reſemble Tulips, others are like Roſes, which, intermix'd with the Green Leaves, make a beautiful Appearance.

Among the Shrubs there are but three or four Kinds that bear odoriferous Flowers; of theſe the double Jeſſamine-Tree [*Mo li hoa*], is the moſt agreeable.

able. In the South it attains a moderate Height, but in the North it is no more than ſix Foot high, tho' it be kept in the Green-Houſe all the Winter. The Flower in all things reſembles a double Jeſſamine, but the Leaf is entirely different, and comes pretty near that of a young Citron-Tree.

The Tree which produces the Flowers call'd *Kuey hoa*, is very common in the Southern Provinces, but is rarely found in the Northern. The Flowers are ſmall, of various Colours, and have a charming Scent. The Leaves are not unlike thoſe of a Bay-Tree.

There is yet another Species of theſe Plants, proper to the maritime Provinces; it bears the Flower called *Lun hoa*. It is not ſo agreeable to the Sight, being of a dusky Yellow as the former, but the Scent of it is the moſt delicious of all.

There is a Shrub, not odoriferous, which bears a white Flower as large as a double or triple Roſe. The Calix, or Cup, becomes afterwards a Fruit of the Shape of a Peach, but the Taſte is altogether inſipid. In its Cells it has ſeveral Pippins, or Seeds, cover'd with a blackiſh Skin, of a pretty firm Conſiſtence.

The *Pionys* of *China* are more beautiful, and have an agreeable Smell, but the reſt of their Garden-Flowers are no way comparable to ours.

The meaner Sort, who live upon little elſe beſides Vegetables, are very careful in the cultivation of their Kitchen-Gardens; as ſoon as one thing is off the Ground, another is immediately ſown or planted, inſomuch that the Earth is never ſuffer'd to lie ſtill.

Among the Pot-Herbs which we have not, there is none that deſerves any Notice but the *Pe tſai*, and this indeed is both uſeful and excellent. It has been taken for a kind of *Roman* Lettice, but is like it in nothing but the firſt Leaves; the Seed, Flower, Taſte, and Height being intirely different. The Quantities that are ſown of it are almoſt incredible. In the Months of *October* and *November* the nine Gates of *Peking*



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Peking are embarraſſed with the Waggons that are loaded with it. They preſerve it with Salt, or pickle it, and ſo mix it with their Rice, to which it gives a Reliſh.

The Medicinal Herbs, in ſo large an Empire, are doubtleſs very numerous, but I ſhall only take notice of the moſt Remarkable and the moſt Valuable.

Rhubarb grows in great abundance, not only in the Province of *Se tchuen*, but alſo in the Mountains of *Chenſi*. The Flowers reſemble Tufts in the ſhape of a Bell, jagged at the Ends; the Leaves are long, and rough to the Touch. The Root is whitiſh within, while freſh, but when dryed it aſſumes the Colour it has when it comes to us.

The Plant that ſome Authors call *Radix xina*, and the Natives *Fou ling*, is of all the moſt made uſe of by the *Chineſe* Phyſicians. It is found in greateſt Plenty in *Se tchuen*; its Leaves, which are long and narrow, creep upon the Ground. The Root when full grown is very thick, and, if the Natives are to be believed, has ſometimes the Circumference of an Infant's Head.

But whether it be great or ſmall, this is certain that it contains in a kind of Pod a white Pulp, a little clammy or viſcous. There is a wild Sort of this Plant in ſeveral Parts of the Country, which alſo is much uſed, and is ſold at a much lower Rate. Some of the Miſſionaries, who are Natives of that Part of *France* where Truffles are plenty, affirm that the *Fou ling* is a kind of Truffle. The good Effects of this Plant are not to be doubted of, after the Experience of ſo great a Nation; yet it is hard to ſay for what Diſtemper it is moſt proper, becauſe, like a *Panacea*, it is preſcribed in almoſt all.

The Root of the Plant which is called *Fen ſe*, is not ſo commonly uſed, but is much dearer; it is even ſcarce in the Province of *Se tchuen* where it grows, between 29 and 30 Degrees of Latitude; it is of a warm Nature, and is look'd upon as

an excellent Remedy for all Diſeaſes ariſing from cold Humours, as alſo for all kinds of Obſtructions. Its Shape is ſingular, it is ſemicircular on one Side, and almoſt flat on the other. The flat Side is fix'd to the Earth by ſeveral Filaments, and from the half Round ariſe ſeveral different Stems, each of which grows up in the Form of a Noſegay. Nothing but the Root is of any Value.

Ti hoang is another Root of a very beautiful Plant, which grows in greateſt Plenty in the North of the Province of *Ho nan*, in 35°. 6'. of Lat. At firſt Sight one would take it for a ſort of Liquoriſh, with a leguminous Flower, and a crooked Pod; but when one examines the Leaves, the Seeds and the Taſte, it is a hard matter to decide among what Species it ought to be placed. It is very much uſed to fortify and to reſtore by little and little the Decays of Strength.

But of all the Plants of which we have ſpoken, next to the *Gin ſeng*, none is ſo precious as the *San tſi*; they attribute almoſt the ſame Virtues to the one as to the other, only the latter is accounted the more efficacious in Womens Diſorders, and Hemorrhagies of all Sorts. It is not at all like the *Gin-ſeng* in Shape. This grows in the Province of *Quang ſi*, and is to be found only on the Tops of high ſteep Mountains.

A kind of Goat of a greyiſh Colour is very fond of feeding upon this Plant, inſomuch that they imagine the Blood of this Animal is endowed with the ſame medicinal Properties. It is certain that the Blood of theſe Goats has ſurprizing Succeſs againſt the Injuries receiv'd by Falls from Horſes, and other Accidents of the ſame kind. This the Miſſionaries have had Experience of ſeveral times. One of their Servants that was thrown by a vitious Horſe, and who lay ſome Time without Speech or Motion, was ſo ſoon recovered by this Remedy, that the next Day he was able to purſue his Journey.

It must not be forgotten that this Potion is reckon'd a Specifick against the Small Pox. Instances of its Success are frequent. The black and tainted Pustules become of a fine Red, as soon as the Patient has taken the Remedy. For this Reason it is prescribed in several Disorders, which are supposed to arise from bad Qualities in the Blood. The worst Circumstance is, that it is dear and not easy to be had, and seldom free from Adulteration. In the Experiments above-mentioned, the Blood of a Goat was made use of that had been taken by the Hunters.

In the Province of *Yun nan* are found the Trees which bear the *Cassia fistula*; they are pretty tall, and the Pods are longer than those which we see in *Europe*; they are not composed of two convex Shells like those Plants of the Leguminous kind, but are a sort of hollow Pipes, divided by Partitions into Cells, which contain a soft Substance no way differing from the *Cassia* made use of by us.

I shall forbear to speak of the *Betel-Tree*, though Useful against many Disorders, and several other Trees which grow in most Parts of the *Indies*, such as the *Banana-Tree*, the *Coton-Tree*, and the *Mango-Tree*. As also of the *Ananaes*, and several other Plants, because they are commonly found in the Description of those Countries.

We shall only observe that the *Chinese* Cinnamon grows in the District of *Tsin tcheou fou*, of the Province of *Quang si*. It is even in *China* in less Esteem than that which is imported. Its Colour is more inclin'd to the Grey than Red, which is the Colour of the good Cinnamon of *Ceylon*; it is also thicker, more rough, and not so well scented. However it has certainly the Qualities of Cinnamon, tho' in a less Degree; which is sufficiently confirm'd by Experience.

It is not yet time to speak of the Simples and Drugs made use of by the Artificers of *China*, this will be more proper in the Natural History. How-

ever I ſhall juſt mention the Plant called *Tien* or *Tien-hoa*. It is very common, and greatly uſed. When it is macerated in Water, and prepared in large Tubs, it yields a Blue Colour ſerviceable to the Dyers. That of *Fo kien* gives a finer Tincture, and is in greater Eſteem for a ſort of Painting which they name *Tan-mei*.

They employ little elſe but the Juices of Flowers and Herbs, to Paint all kinds of Flowers and Figures upon Sattin and Sattin-Taffetaes, of which they make their Garments and various Sorts of Furniture. Theſe Colours, which penetrate the Subſtance, never fade. They ſeem to be artfully Woven in, though they are only Painted in a ſlight Manner.

Animals. WE have not been able to gain an exact Knowledge of ſome extraordinary Animals, which are ſaid to be found in the Mountains; and what they relate of ſome in particular is ſo extravagant, that it is unworthy of the Attention of the Publick. That which they conſtantly affirm of the Animal *Sin ſin*, makes one think it is a kind of an Ape. They ſay that it is the Size of a Man, and reſembles Mankind in almoſt all its Actions.

There is another which they call *Gin-hiung*, that is, a *Man-Bear*, which muſt be only underſtood of the extraordinary Bigneſs of that kind of Bears compared with Man. In like manner *Ma-lou*, a *Stag-Horſe*, is only a kind of Stag as high as the little Horſes of *Se tchuen* and *Yun nan*.

But that which is related in their Books of the *Horſe-Tiger*, ought to be look'd upon as all fabulous. He does not differ, ſay they, in any thing from a Horſe, but in his Scales wherewith he is covered, and by his Claws, which reſemble a Tiger's; but more eſpecially by his ſanguinary Diſpoſition, which makes him leave the Water in the Spring-Seaſon, to devour both Man and Beaſt.

That

That which is related of the *Musk-Deer*, [*Hiang tchang ſe*] is agreeable to Truth; for this Animal is not very uncommon. It is a kind of a Deer without Horns, with Hair of a blackiſh Colour. The Musk-bag is compoſed of a very thin Skin, cover'd with Hair extremely fine. The Fleſh is good to eat, and is even ſerved up at the beſt Tables. There will be occaſion to ſpeak of it hereafter.

In the Southern Provinces there are *Parrots* of all Sorts, exactly reſembling thoſe brought from *America*. They have the ſame Plumage, and the ſame Aptneſs for Talking; but they are not comparable to the Bird call'd [*Kni ki*] *the Golden Hen*. There is no Species in *Europe* any thing like it. The Livelineſs of the Red and Yellow, the Plume on the Head, the delicate Shadowing of the Tail, the Variety of Colours of the Wings, together with a well-ſhaped Body, have doubtleſs given occaſion for the Epithet of *Golden* conferred on this *Fowl*, to ſhew its Preference over the moſt valuable of the Feather'd Kind. Beſides, the Fleſh is more delicate than that of a Pheaſant, ſo that, on all Accounts, not one of the Eaſtern Birds can be more deſirable than this in our *European* Countries.

Among the beautiful Birds the *Hai tſing* may juſtly be counted one. It is very uncommon, and is found only in the Diſtrict of *Han tchong fou* in the Province of *Chem ſi*, and in ſome Parts of *Tartary*. It is not inferiour in Beauty to our fineſt *Falcons*, and in Strength and Bigneſs is much ſuperior; ſo that it may be called the King of the Birds of Prey in *Tartary* and *China*.

The *Butterflies* of the Mountain *Lo-feou-chan*, are likewiſe greatly eſteem'd. It is ſituated in the Diſtrict of *Hoei tcheou fou*, of the Province of *Quantong*. The largeſt and moſt uncommon among them are ſent to Court, where they are made uſe of for a particular kind of Ornament. Their Colours are wonderfully

diverſify'd, and lively to a ſurpriſing Degree. Theſe Butterflies are much larger than thoſe in *Europe*. In the Day-time they are without Motion on the Trees, and conſequently are eaſily taken; but in the Night they flutter about much in the ſame manner as our Bats, and many of them ſeem to be almoſt as large. There are others of a leſs Kind, much ſought after, but no way comparable to theſe.

Metals. BUT the Mountains of *China* are ſtill more valuable, for the Mines of different Metals which they contain. They are full, as the Natives affirm, of Silver and Gold. Yet they have been hitherto neglected out of Policy, becauſe the Repoſe of the Publick would be diſturb'd by too much Riches, which would make the People proud, and negligent of Agriculture.

Notwithſtanding this Maxim, there have been Silver Mines always kept open in the Province of *Yun nan*; and as for their Gold, they find it in the Sands of the Brooks and Rivers that deſcend from the Mountains in the weſtern Parts of the Provinces of *Se tchuen* and *Yun nan*. This latter Province is the more rich of the two. The People called *Lolo*, of whom we ſhall ſpeak hereafter, muſt needs have a great Quantity of Gold in their Mountains; this appears from their Cuſtom of putting a great Number of Gold Leaves into the Coffins of Perſons of Merit and Diſtinction.

As their Gold is not coin'd, it is ſold as a Merchandiſe; but the Demand for it is not conſiderable, becauſe it is uſed by none but the Gilders, except for ſome ſmall Toys. No Perſon but the Emperor has any Quantity of Utenſils made of this Metal.

The Mines of Coal are very numerous, perhaps no Kingdom of the World contains more. They make uſe of this Fuel on all Occaſions, which is of infinite Advantage in ſo cold a Country, and where Wood for Firing is very ſcarce.

It is alſo probable that there is great Plenty of Tin and Iron Mines, and ſuch like Metals, becauſe the Price of them is ſo low. One Mine in particular was obſerv'd by the Miſſionaries to yield hundreds of Quintals in a few Days. The Copper Mines which are in the Provinces of *Yun nan* and *Koei tcheou*, have for many Years furniſh'd a ſufficient Quantity of Copper for the ſmall Coin of the whole Empire. But the moſt ſingular, is the [*Pe Tong*] White Copper; it is naturally of a white Colour, and ſtill more ſo inwardly than outwardly. Several Experiments have been made at *Peking*, to try if it owes its Whiteneſs to any Mixture, by which it was found that it did not; on the contrary, all Mixtures, except Silver, diminiſh its Beauty. When poliſh'd, it is exactly like Silver; but what detracts from its Value, is, its being more brittle than other Copper.

THERE is a Stone called *Hiung hoang*, which is ſaid to be an Antidote againſt all ſorts of Poiſon: But this may be juſtly ſuſpected, becauſe in ſome Places there are large Quarries of it. It is a ſoft Stone, of which Cups, and ſuch like Things are eaſily made. It is naturally of a yellowiſh Colour, and ſometimes ſpotted with Black. *Precious Stones.*

Lapis Lazuli is not very dear in *Yun nan*, where it is found in ſeveral Places, differing in nothing from that which is imported into *Europe*. *Yu-che*, of the fineſt Sort, is generated in the Diſtrict of *Tai tong fou*, of the Province of *Chan ſi:* It is a kind of Jaſper, of the Colour of the white Part of *Agate*. It appears tranſparent, and ſometimes ſpotted when it is poliſh'd.

The *Rubies* which are ſold at *Yun nan fou*, are of the right Sort, but very little. There are alſo other Precious Stones to be had there; but they are to be Imported from other Countries, and eſpecially from the Kingdom of *Aca*.

The fineſt *Rock Cryſtal* is found in the Province of *Fo kien* in the Latitude of 24° 10′. The Artificers who live near the Mountains where it is got, are very skilful in working it; and they make of it, Seals, Buttons, Figures of Animals, *&c.*

There are alſo, in this Province, Quarries of fine *Marble*, which would equal the beſt in *Europe*, if it were well poliſh'd; but they make but little Uſe of it in their publick Buildings. There is neither Palace, nor Temple, nor any other Edifice, at *Peking* or elſewhere, intirely of Marble. Tho' Pillars are frequently uſed in their Building, they have hitherto employ'd nothing but Wood for that Purpoſe. It is uncommon to ſee any thing built even of Stone, beſide Bridges and Triumphal Arches, which adorn the Streets of the principal Cities in each Province.

The *Triumphal Arches* are moſtly adorn'd with the Figures of Men, Birds, and Flowers, very artificially done, which ſeem to be held together with Cords, which are engag'd one in another without Confuſion. Thoſe which have been done lately, fall infinitely ſhort of the old ones; which demonſtrates the ſuperior Skill of their ancient Architects. However, the Order of the modern is the ſame of the other; but this Order has little in it that reſembles ours. They have neither Chapiters nor Cornices; and that which has ſome Likeneſs to our Frizes, is of a Height which is ſhocking to an Eye accuſtom'd to the *European* Architecture.

Bridges. THE *Stone-Bridges* are commonly built like ours, on large Piers of Stone, capable of reſiſting the Rapidity of the Stream, and ſuſtaining the Weight of Arches wide enough for the Paſſage of large Veſſels. They are exceeding numerous, and the Emperor ſpares no Expence when the publick Good requires them to be built.

Of theſe, there is one very remarkable at *Fou icheou fou* Capital of *Fo kien*. The River over which

which it is built is half a League in Breadth; it is ſometimes divided into ſmall Arms, and ſometimes ſeparated by little Iſlands; theſe are all united in joining the Iſlands by Bridges, which make altogether eight Furlongs or *Chineſe Lys*, and ſeventy-ſix *Toiſes*. The principal of theſe has alone above an hundred Arches built of white Stone, with Baniſters on each Side handſomely carved; upon which, at the diſtance of every ten Foot, are placed ſquare Pilaſters, whoſe Baſes are very large, reſembling hollow Barks.

But that which excells all the reſt, is at *Suen tcheou fou*, built over the Point of an Arm of the Sea, without which the Paſſage would be ſometimes dangerous, even in a Boat. It is 2500 *Chineſe* Feet in Length, and 20 in Breadth. It is ſupported by 252 ſtrong Piers, 126 on each Side. All the Stones are of the ſame Bigneſs, as well thoſe which are laid from Pier to Pier, as thoſe which are laid croſs-wiſe; inſomuch that it is difficult to comprehend how Stones of ſuch an enormous Size ſhould be placed in that regular Manner they are, or even raiſed on the high Piers on which they lie. After this, there is nothing of the Kind worth mentioning: But from the publick Buildings in general it may be obſerv'd, that theſe People are very laviſh in every thing that regards the Publick, but good Oeconomiſts in all their private Concerns.

Rivers and Canals.

BUT the moſt excellent of all their Works relate to their Rivers and Canals, which are managed with the greateſt Advantage to the Publick; inſomuch that one may paſs from *Canton* the moſt Southern City, to *Peking* the moſt Northern, without travelling above one Day by Land, and even not that, if one goes a little about by the Province of *Quang ſi* and *Hou quang*.

The great River *Yang tſe kiang* traverſes all *China* from Weſt to Eaſt, and is join'd to the River *Pe-ho*, which runs from *Peking* towards the South, through a famous

a famous artificial Canal; by this means there is an eaſy Communication between the Southern and Maritime Provinces with the Northern that border upon *Tartary*, which is an inexhauſtible Source of reciprocal Advantages. This Canal, which has the Name of *Yu-leang ho*, or, *the Canal to convey Merchandizes*, is very remarkable for its Length, which is 160 Leagues, but more ſo by the Levelneſs of the Land thro' which it is cut; for there is neither Hill, nor Mountain, nor Rocky Soil, which gave them any Trouble to make a Paſſage through.

In the Province of *Chan tong* is a moderate River named *Ouen-ho*, whoſe Waters they have found means to divide; the Place of Separation is called [*Fou Choui miao*] *The Temple of the Diviſion of the Waters*, becauſe it was conſecrated by the Idolaters to *Long Vang*, who, according to the *Bonzes*, is Lord of the Waters. The greateſt Part of it bends its Courſe Northward, and after many Turnings and Windings falls into the River of *Peking*. The other is, with vaſt Trouble and Expence, guided through low and marſhy Lands, and by the Aſſiſtance of Dams and Sluices, is made ſubſervient to different Purpoſes of Pleaſure and Profit.

But that which moſt charms the Eye, is the infinite Number of large and beautiful Imperial Barks, which ſail in numerous Fleets under the Command of a ſingle Mandarin, loaded with the beſt Productions of different Provinces. It is commonly ſaid that the Number of theſe Barks, which are maintained at the Publick Expence, amount to 10000; but upon ſtrict Enquiry it appears there is not half of that Number, and even then it will be found ſurpriſing enough, if it be conſider'd, that they are deſign'd only to ſupply the Imperial City with Proviſions, and that the Burthen of many of them is Fourſcore Tuns at leaſt.

Where there is no Danger of damaging the Grand Canal, there are ſmall ones cut into it, for the more

eaſy

eaſy Carriage of all Sorts of Commodities; and where the Land is not upon the ſame Level with the Canal, they cauſe their Boats to be hoiſted up on a large ſloping Stone, which being made ſlippery with Water, the Boats ſlide down with extreme Swiftneſs; for this Reaſon they are faſhion'd much like a *Gondola*, and their Keels are made of an exceeding hard Wood, proper to ſuſtain the Weight of the Bark.

Fiſh.

THE great Trouble which the Miſſionaries had in ſettling the Geography of the Country, did not allow them Time to inquire very minutely into the ſeveral Species of Fiſh which are to be found in their Rivers and Canals; however, they obſerv'd two or three things which are ſingular enough. The Firſt is, that in the River *Yang tſe kiang*, in the Province of *Kiang ſi*, there is an Aſſembly of a great Number of Boats, at a particular Seaſon, to purchaſe the Spawn of Fiſh. In the Month of *May* the Country-People place Mats and Hurdles acroſs the River, leaving only Room for the Paſſage of the Boats; theſe Hurdles ſtop the Spawn, which, together with the Water, they convey into proper Veſſels, and expoſe to Sale. By this means, and keeping the Veſſels in Agitation, it is convey'd into divers Provinces, in order to ſtock their Ponds and Pools. In a few Days the young Fry begin to appear in little Shoals, but the different Kinds cannot be ſo ſoon diſtinguiſh'd. The Advantage they reap from this is vaſtly more than the Expence they are at, for the common People live much upon Fiſh.

The next of this Kind remarkable is the *Golden Fiſh* [*Kin yu.*] It is kept in Ponds and Baſons made on purpoſe, near the Pleaſure-Houſes of Perſons of Diſtinction. The leaſt are the moſt valued, becauſe they are moſt beautiful. They are of a fine Red, which looks as if it were ſpeckled with Gold Duſt, eſpecially near the Tail. Some are white, like Silver, and others white, ſpotted with Red: They are all very

ry lively, and delight to play on the Surface of the Water; but they are ſo tender withal, that a ſmall Matter will kill great Numbers of them. Their Size is various, but ſome of them are as large as a Pilchard. They will riſe up to the Top of the Water, at the Noiſe of a Clapper that the Perſon uſes who feeds them: It is remarkable, and indeed ſurpriſing, that during three or four of the coldeſt Months they are not fed at all: One would imagine they knew their Maſters, they are ſo ready to riſe at his Approach; on this Account many great Perſons delight to feed them with their own Hands, and pleaſe themſelves much with their Agility, and Sporting in the Water.

But this kind of Fiſh is not more beautiful than the *Hai ſeng* is hideous and ugly. It is commonly ſeen floating near the Shore, in the Sea of *Chan tong* and *Fo kien*. It looks like a ſhapeleſs Lump of ſome inanimate Matter, and is not eaſily to be deſcrib'd; the Natives affirm it has four Eyes and Feet, but the Miſſionaries could diſcover but two of the former, and nothing like Feet, but ſmall Prominences in ſeveral Parts of its Body. It has neither Bones, nor Prickles, and when preſs'd, dies immediately. A little Salt will preſerve it, and by that means it may be convey'd all over the Empire: It is much uſed, and accounted extreme fine Eating, but would not be very agreeable to an *European* Palate.

I might mention a Kind of Sea-Crab, which are very ſubject to Petrefaction without loſing their natural Shape; but this is commonly known elſewhere. Their Phyſicians account them excellent in Fevers, but how juſtly is uncertain.

Rivers and *Lakes* are in great Plenty all over the Country: There is one of theſe latter, which is eighty of our Leagues in Circumference; there are alſo certain Rivulets which run under Ground, and appear again at ſome Diſtance; but this cannot be mentioned as a thing very extraordinary.

The

The *Cities*, which are very numerous, are almoſt all built on the Sides of Lakes, Rivers or Canals, which renders travelling by Water extremely commodious as well as pleaſant; but of theſe you will find a particular Deſcription in the Geographical Part of this Work.

Of the Great Wall, which divides CHINA *from* TARTARY.

THIS celebrated Wall was built by the famous Emperor *Tſin chi hoang*, with a politick View, 221 Years before Chriſt. It is the Northern Boundary of *China*, and defends it from the neighbouring *Tartars*, who were at that Time divided into ſeveral Nations under different Princes, which prevented their doing any Injury to *China*, but by their ſudden Irruptions. There was then no Inſtance of ſuch a Union of the Weſtern *Tartars*, as happen'd at the Beginning of the Thirteenth Century, when they conquer'd *China*.

There is nothing in the World equal to this Work, which is continued thro' three great Provinces, *viz. Pe tcheli*, *Chan ſi*, and *Chen ſi*, built often in Places which ſeem inacceſſible, and ſtrengthen'd with a Series of Forts. The Beginning of this Wall is a large Bulwark of Stone, raiſed in the Sea, to the Eaſt of *Peking*, and almoſt in the ſame Latitude, being 40°. 2′. 6″. in the Province of *Pe tcheli*. It is built like the Walls of the common Cities of the Empire, but much wider, being terraſs'd, and cas'd with Brick; and is from 20 to 25 Feet high. *P. Regis*, and the *P.* who aſſiſted him in making the Map of the Provinces, have often ſtretch'd a Line on the Top, to meaſure the Baſes of Triangles, and to take diſtant Points with an Inſtrument: They always found it well paved, and wide

wide enough for five or six Horſemen to travel abreaſt with eaſe. The Gates of the Great Wall are fortified on the Side of *China* by pretty large Forts: The firſt, towards the Eaſt, is call'd *Chang hai koan*; it is near the Wall which extends from the Bulwark in the Sea, about a League through a Country quite level, and then begins from this Fort to riſe upon the Declivities of the Mountains. It was the *Chineſe* General, who commanded in this Place, that called in the neighbouring *Tartars* of *Leao tong*: This gave them an Opportunity of conquering *China*, notwithſtanding the great Confidence the *Chineſe* had in this Wall, which they thought an impregnable Defence.

The other Forts, and which are as noted, are *Hi fong keou*, in 40°. 26′. *Tou che keou*, 41°. 19′. 20″. *Tchang kia keou*, 40°. 5′. 15″. two noted Paſſages of the *Tartars*, who are ſubject to the Empire, to come to *Peking*; and *Cou pe keou*, 40°. 43′. 15″. which was the Way the Emperor *Cang hi* generally took to go to *Ge ho ell* in *Tartary*. This Place is about 40 Leagues from *Peking*, always aſcending towards the North: It is a mountainous Country, where he uſed to take the Diverſion of Hunting; the Way to it from *Peking* is levell'd by Hand, and as even as a Bowling-Green. There this great Prince reſided more than half the Year, without neglecting the Affairs of the Empire, which he govern'd as eaſily as a private Family. When he came late from Hunting, he never went to Bed before he had diſpatch'd all Petitioners, and roſe next Morning before the Day. It was ſurprizing to ſee him, at the Age of threeſcore Years, riding among his Guards, thro' the thickeſt Snows, in a light Dreſs, arm'd with his Bow and Quiver, without ever offering to make uſe of an empty Chaiſe that follow'd him.

All theſe Places are terraſs'd and cas'd with Brick on both Sides, in the Province of *Pe tcheli*; but when you enter that of *Chen ſi* towards *Tien tching ouei*, the Wall

Wall begins to be only of Earth: Nevertheleſs on the Side of *Cha hou keou*, in 40°. 19'. which Place the *Muſcovites* come to, ſtraight from *Selingisko*, it is cas'd on the outer Side with Brick, and ſome of its Towers are very large, and built of Brick on a Baſe of Stone, but it does not always continue the ſame. The River *Hoang Ho* has Centry-Boxes along its Banks, wherein Soldiers keep Guard continually, and ſupplies the Place of a Wall, towards the Bounds which divide the Provinces of *Chan ſi* and *Chen ſi*.

Beyond the River *Hoang ho* weſtward, in the Province of *Chen ſi*, the Wall is only of Earth, low, narrow, and ſometimes of Gravel, for it lies in a gravelly Soil, and in ſome Places is quite deſtroy'd; but in other Places the Paſſage is defended by ſeveral conſiderable Towns, ſuch are *Yu ling hien*, in 33°. 15'. *Ning hia*, *Lan tcheou*, in 37°. 59'. *Kan tcheou*, 39°. *Sou tcheou* and *Si ning*; where General Officers reſide with Bodies of Men. He who reſides at *Kan tcheou* is the Generaliſſimo, and is call'd *Ti tou*; the others are only Lieutenant-Generals, called *Tſong ping*.

Ning hia is the beſt of theſe Towns; it is finer, richer, and better built than moſt of the Towns of the Empire; it is alſo pretty large, for if you take both the Diviſions, as making but one Town, it is at leaſt 15 *Chineſe Lys* round. The Induſtry of the Inhabitants has render'd the Country fruitful, for by means of proper Canals and Sluices, which they have made, they can water their Lands, when they want it, from the River *Hoang ho*. There are Springs in the Ditches of the Town, from which they make Salt; here are alſo Manufactures of Woollen Goods, and Carpets like thoſe of *Turkey*. The Mountains are ſo high and ſteep in the Diſtrict of *Ning hia*, that Seven or Eight Leagues from the Town they ſupply the Place of a Wall for about Ten Leagues. *Sou tcheou* is in 39°. 45'. 40''. it is a conſiderable Town, but not equal to *Ning*, either for Trade or Beauty; tho' it commands the Soldiers at

at *Kia yu koan*, which is the Road to *Hami*, and in ſeveral Diſtricts of the *Tartar Halkas*. The Wall is only of Earth in theſe Parts, but kept in good Repair, on account of the Neighbourhood of the People of *Hami*, who have been ſubject to the Emperor but a few Years. The Walls of *Kia yu koan* are not of Brick, but well guarded with Soldiers, who defend this important Paſſage. The Wall ends when you have paſs'd a little Town (called *Tchouang lan)* becauſe it is ſituated where two Ways meet, one of which is in the Valley which goes by *Lang tcheou* to *Kia yu koan*, the other upon the Mountain which leads to *Si ning tcheou*; but inſtead of a Wall there is a pretty large Trench, except in the Necks near *Si ning*, which are walled as in the Province of *Chen ſi*. The Town of *Si ning*, which is 36°. 59′. is not large, but ſurpaſſes *Ning hia* in Trade: All the Skins and Furs which come from Weſt *Tartary* are ſold in this Town, or in a neighbouring Village called *Topa*. This Place is of greater Worth than a large Town, although the Buildings are mean, and in a bad Situation. Here may be had almoſt all Sorts of Foreign and *Chineſe* Commodities, and various Drugs, as Saffron, Dates, Coffee, *&c.*

When *P. Regis* was here employ'd in making the Map of the Country, he found three or four Catholic *Armenians*, who kept Shop in this Place, and ſold fine Skins which they fetch'd from *Tartary*. The Houſes and Shops are much dearer in this Village than in the Town of *Si ning*, which is diſtant about four Leagues. It is remarkable, that this Village is independent of the *Mandarin* of *Si ning*; but belongs to a *Lama Bonze*, who is always choſen out of the Family that owns this Territory. This Family is the moſt conſiderable of the Nation of *Si fan*, or *Tou fan*, of which I ſhall hereafter give a fuller Account. The Emperors of the preceding Family, thinking the better to preſerve the Peace of the Nation, in making the Place impregnable

ble where they kept their Court, had built a ſecond Wall as ſtrong and ſurprizing as the firſt: It remains ſtill entire in *Pe tcheli*, 76 *Lys* from *Peking*, at one of the principal Gates, named *Nan keo*, and from thence 10 Leagues upon the Declivity of a high Mountain, by which the Road lies to *Suen hoa fou*, and from thence to *Tai tong* in the Province of *Chan ſi*. This Wall, which is called the Great Inner-Wall, joins the other to the North of *Peking*, near *Suen hoa fou*, where there is a Garriſon; and is continued along the Weſt of the Province of *Pe tcheli*, and extends into the Province of *Chan ſi*, where it is ruinous in many Places. When we conſider the Number of ſtrong Holds and Forts built between theſe two Walls, with the Works on the Eaſtern Side, we cannot help admiring the Care and Efforts of the *Chineſe*, who ſeem to have left no Means untry'd, that human Prudence could poſſibly ſuggeſt, *for the Defence of the Kingdom, and for preſerving the publick Tranquillity.*

Of the Nation called Si fan *or* Tou fan.

FOR the more readily comprehending what follows, it is neceſſary to recollect what I mention'd before, *viz.* That the little Town of *Tchouang lan* is ſituated at the Meeting of two Vallies; whereof one goes towards the North, quite to the Gate of the Great Wall, which is called *Kia yu koan*, above 100 Leagues in length, in which there are three great Towns, *Lan tcheou*, *Kan tcheou*, and *Sou tcheou*, with ſeveral Forts under their Juriſdiction: The other Valley extends Weſtward above twenty Leagues to *Si ning*, and is full of ſmall Caſtles, ſubject to that Town, and which make the *Chineſe* abſolute Maſters of all the plain

Country; but they are not ſo of the Mountains; they are inhabited by a People different from the *Chineſe*, who are to the South, and from the *Tartars*, who are to the North of this Country.

The *Chineſe* diſtinguiſh this Nation into two Sorts of People; they call one Sort the Black *Si fan*, *He ſi fan*; the other *Hoang ſi fan*, or the Yellow *Si fan*; not from any Difference in their Complexion, for they are in general pretty ſwarthy, but becauſe one Sort live in Black, and the other in Yellow Tents. The Black *Si fan* have ſome few poor Houſes, but are very uncivilized; they are govern'd by little Chiefs, who depend on a greater. Thoſe which *P. Regis* ſaw, were dreſs'd like the People of *Hami*; the Women wore their Hair divided into Treſſes hanging down upon their Shoulders, full of little braſs *Specula*.

The Yellow *Si fan* are ſubject to certain Families, the eldeſt of which is made a *Lama*, or *Tartarian Bonze*, and wears a Yellow Habit. Theſe *Lamas*, always of the ſame Family, and who govern in their Diſtricts, have Power to decide all Cauſes, and to puniſh Criminals; they live in the ſame Diſtrict, but in different Places, and have no large Villages; they generally make little Hamlets of ſix or ſeven Families of the ſame Kindred, which are like little Camps, and are call'd *Sias in* by the *Chineſe* Geographers.

The greateſt Part live in Tents; many have Houſes built of Earth, or ſometimes of Brick; they do not want the Neceſſaries of Life; they feed large Flocks of Sheep; their Horſes are ſmall, but well ſhaped, ſpirited, and ſtrong. The *Lamas*, who govern this People, do not make them uneaſy, provided they render them certain Honours, and pay exactly the Dues of *Fo*, which are very trifling. The *Armenians*, who lived at *Topa*, ſeem'd very well pleaſed with the *Lama* who was Governor of the Place, and who was then about four or five and twenty Years old: far from vexing his Subjects, he only took a ſlight Tribute of each

each Family in proportion to the Space of Land they occupied. It is ſaid that there is a Difference in the Language of the two *Si fans*, but as they underſtand one another ſo as to trade together, it's probable that the Difference is only in the Dialects of the ſame Language. Their Chiefs make uſe of the Books and Characters of *Thibet*, the Country of the Great *Lama*. Both the one and the other Sort are but partly ſubject to the *Chineſe* Mandarins their Neighbours, before whom they ſometimes appear when they are cited; but this ſeldom happens, and for the moſt part they pay no Regard to theſe Citations. It appears that they dare not uſe them with Rigour, and force them to Obedience. The Mountains they inhabit, whoſe Tops are cover'd with Snow in the midſt of *July*, ſcreen them from all Purſuit. As they have the Rhubarb at their Diſpoſal, which grows very plentifully in their Lands, they are courted by the *Chineſe*, who readily leave them in Poſſeſſion of ſuch a frightful Country, provided they can draw from them their Merchandiſe in the Condition they require it. They have ſome Cuſtoms and Ceremonies very different from the *Chineſe*; for Inſtance, it is the Cuſtom amongſt them to preſent a great white Handkerchief of Muſlin or Silk, when they go before any Perſons they deſign to ſhew Reſpect to.

They have alſo ſome Cuſtoms like the *Tartars*, *Halkas*, and others, which reſemble the Cuſtoms of *Coconor*. The preſent Government of the *Si fan* or *Tou fan* is very different from what it was formerly; they have at preſent no Towns, and are ſhut up between the River *Yalong* and the River *Yang tſe kiang*: In ancient Time their Kingdom was well peopled, equally fortified, and very powerful.

It is known by the *Chineſe* Books of Geography, which are pretty ancient, by the Hiſtories of the Provinces of *Chen ſi* and *Se tchuen*, and by the Great Annals *Nien y che*, that they have had a very exten-

ſive Dominion, and ſome Princes of very great Reputation, who have made themſelves formidable to their Neighbours, and have given ſome Uneaſineſs even to the Emperors of *China*. On the Eaſtern Side they not only poſſeſſed ſeveral Tracts of Lands, which at preſent make Part of the Provinces of *Se tchuen* and *Chen ſi*, but they had alſo carried their Conqueſts ſo far into *China*, as to become Maſters of ſeveral Towns which the *Chineſe* call *Tche ou*, of which they made four large Governments. To the Weſtward they were Maſters of all the Country, from *Yalong* to the Limits of *Cachimir*. Such was the Extent of their Kingdom.

630. In the ſeventh Century, *Ki tſon* King of the *Tou fan* poſſeſſed this vaſt Tract of Land: He had even ſeveral little Tributary Kings, to whom he ſent Patents and Golden Seals. He was deſirous to contract an Alliance with *China*, in the Time of the Emperor *Tai tſong* of the Dynaſty of *Tong*, one of the greateſt Princes that ever enjoy'd this Monarchy. He ſent him a celebrated Embaſſy. *Tai tſong* was pleas'd with this Politeneſs, and the Embaſſadors were received and diſmiſſed with the greateſt Marks of Honour and Diſtinction.

Ki tſon upon this Encouragement ſent a ſecond Embaſſy, to demand a Princeſs of the Imperial Family for his Son *Long tſang*. The Emperor's Council thought this a very bold Propoſition, and rejected it with Scorn, without deigning to take it into Conſideration.

Long tſang inheriting the Kingdom upon the Death of his Father, came at the Head of 200000 Men to demand the Princeſs, and having defeated ſeveral tributary Princes of *China* who oppoſed his Paſſage, he penetrated to the Frontiers of the Province of *Chenſi*, where the Emperor then kept his Court. The Imperial Council depended on the Reſiſtance of theſe Princes, becauſe a numerous Army could paſs no other Way.

Way. After these first Actions of his victorious Army, *Long tsang* sent one of his Officers with a proud and haughty Letter to the Emperor; he demanded that the Princess should be immediately given him, with a certain Quantity of Gold, Silver and Silks, which was due, as he said, to a Spouse of an Imperial Princess, who came to receive her in Person with so much Pomp and Magnificence. The Emperor being offended at this Demand, sent Orders immediately to assemble the Troops on the Frontiers; and to give them Time for it, he amused the Envoy with great Hopes, by treating and giving him every Day new Entertainments: But as soon as he heard that the Army was ready to march, he shamefully dismiss'd the Envoy, without giving him an Answer to the Letter of the King his Master.

The General [*Hecu hien tsi*] set out at the same Time, and immediately after he arrived at the Army, he attack'd the Army of [*Long tsang*], and gain'd the Victory. The Loss was not so great on the Prince's Part, but that he found himself in a Condition to give his Enemy some Uneasiness after he had rallied his Men: Therefore as he promised to retire if the Princess was sent to him with an Equipage suitable to her Dignity, the Emperor's Council was of Opinion that he should give his Consent.

The Princess was conducted in a pompous Manner, and after the Ceremonies of the Wedding *Long tsang* retir'd, and became a faithful Ally. He was even of Service to the Empire on several Occasions; the principal was, when the General *Alena* usurp'd a Tributary Kingdom of *China*. *Long tsang* assisted the Emperor's General with all his Forces, he fought himself in Person, and had a great Share in the Victory by killing the Rebel *Alena*. 640.

Kiliso, who succeeded *Long tsang*, did nothing to disturb the Peace which he had with the Empire and all his Neighbours: He studied only how to maintain *About* 696.

it by the Treaties which he made with the various Nations of *Tartars*, and eſpecially with the [*Hoei he.*]

By theſe means he made his Kingdom as powerful by his Allies as by his own Forces. He died without leaving any Poſterity.

Son ſi, his next Heir and Succeſſor, was of a more warlike Diſpoſition; he was called with his *Tartar* Allies, and ſome other Allies of the Empire, to the Succour of the Emperor *Huen tſong*, who was oblig'd to quit the Court of *Tchang gan* (which is the Town now call'd *Si ngan*) and to abandon it to the Rebels headed by the General *Gan lo chan*.

The Prince who was next Heir to the Empire, and who call'd them to his Aſſiſtance, had promiſed them great Rewards if they conquer'd; he kept his Word, and not contented with giving the Plunder of ſome Cities that had rebell'd, among others *Loyang*, which was very rich, he alſo made them a Preſent of a great Quantity of Silks, and of the moſt valuable Things that are the Produce of *China*.

But whether they were not ſatisfied with theſe Preſents, or whether the Proof of their Power, which they juſt before tryed, made them prouder and more enterprizing, or whether Policy engaged them to take Advantage of the Weakneſs of the Empire, which was worn out by too many Civil Wars, they no ſooner heard of the Emperor's Death, but they began their March with a formidable Army, and advanced with incredible Expedition; the Irruption was not perceived, till they arriv'd on the Frontiers of the Empire.

The Governors of *Ta chin kaen*, of *Lan tcheou*, and of all the Country of *Ho ſi ou* were ſurpriz'd, and forced to ſurrender; and the News arrived at Court only by ſome Fugitives. At firſt the Miniſter could hardly believe the Report, yet as it was prudent to take ſome Precautions, he order'd the moſt skilful General Officer who was then at Court, to ſet out at the

Head of 3000 Horſe to learn the Truth. The *Chineſe* General [*Go tſey*] was ſcarcely arriv'd at *Hien yang*, a Town near the Court, when he receiv'd Information that the Enemy's Army, conſiſting of 300,000 Men, was expected there that Day; he immediately diſpatched a Courier to the Miniſter, praying him to ſend Succours, without which it was impoſſible for him to make Head againſt the *Tou fan*, who were ready to fall upon the Town where the Emperor reſided.

The Miniſter took no Notice of this Meſſage; in the mean time, the Generals of the Enemy's Army, who knew the Country, were no ſooner arriv'd at *Hien yang*, but they detached a conſiderable Body of Troops to get Poſſeſſion of a Bridge which was upon the River. Next Day the reſt of the Army arrived there in good Order.

The Emperor, who till then had not been acquainted with the Danger, was ſo ſurprized with this ſudden News, that he abandoned his Palace and fled: The Grandees of the Court, the Officers, and People all followed his Example.

So that the victorious Army enter'd the Palaces of the Emperors and Princes without Reſiſtance, where they found immenſe Riches, which they plunder'd, after which they ſet them on Fire, and at the ſame Time fired ſeveral Parts of the Town.

Co tſey was retired with his 3000 Horſemen to join the Troops, who in the firſt Surprize fled out of *Tchang gan*, and by the Means of this Union ſaw himſelf ſoon at the Head of 40000 Men.

In order to ſupply by Policy what he wanted in Strength, he had Recourſe to the following Stratagem; He order'd a Detachment of Horſe, commanded by one of his beſt Officers, to go and encamp upon the neighbouring Hills, to range them in one Line, to make a terrible Noiſe of Drums, and every

Night to make great Fires in different Places within View of the Enemy.

This Artifice ſucceeded: The *Tou fan* were afraid of being ſurrounded and overpower'd by the united Forces of the whole Empire, commanded, as they well knew, by a General of great Skill and Bravery; therefore they turn'd to the Weſt, and block'd up the Town *Fong ſiang*.

Malin, who commanded in this Diſtrict, came to the Relief of the Place, and having forc'd a Body of the Enemies Army, and kill'd above a thouſand Men, he threw himſelf into the Town. As ſoon as he was enter'd, he ſet open all the Gates, to let the Enemy ſee he did not fear them. This extraordinary Conduct aſtoniſh'd the *Tou fan*, and confirm'd their former Suſpicions, and they no longer doubted but that there was ſome Ambuſcade to ſurprize them. On the other Hand, ſaid they, this Governor ſeems not to value his Life, it would coſt us too dear to make our ſelves Maſters of the Town, and as we are weaken'd already by the Fatigues we have undergone, could we ſtand the Shock of an Army, perhaps more numerous than our own, and compoſed of freſh Troops? Upon this they reſolved to retire, contented with the Booty they had gained; and by their Retreat they gave the *Chineſe* Time to repair the Royal Town of *Tchangan*, to which the Emperor return'd ſome Months after he had fled from it in ſuch a ſhameful Manner. Soon after the *Chineſe* Troops were obliged to take the Field againſt a new Rebel [*Pou cou*], who had join'd Intereſt with the *Tartars*, *Hoei he*. This Rebel was taken off by a ſudden Death in very good time.

The *Chineſe* had the Addreſs to diſunite theſe two Nations, by exciting a Quarrel among the Chiefs about the Command of the Army. *Yo kolo*, who commanded the *Hoei he*, would have been named General of the whole Army. The *Tou fan* oppos'd it, as a thing contrary

to

to the Orders they had receiv'd from the King their Maſter, and diſhonourable to their Kingdom, which was much ſuperior to the little State of theſe *Tartars*. The *Chineſe* General, who encamp'd in Sight, ſecretly ſupported the Pretenſions of *Yo kolo*, and at length join'd him.

The *Tou fan* were attack'd as they were leaving their Camp. They loſt 10000 Men in this Attack, and were very roughly handled in their Retreat. The King of the *Tou fan* conſider'd how to repair his Loſs; he was informed that the *Hoei he* were retired from the *Chineſe* in Diſcontent: Upon this he ſent his Army with Orders to beſiege *Ling tcheou*. The Commander of this City, and of the Country of this Diſtrict, had but few Troops; he carefully ſhunn'd an Engagement with the Enemy upon ſuch unequal Terms. The Method he took, was to put himſelf at the Head of 5000 Horſe, and turning ſuddenly upon their Magazines, he not only burnt them, but alſo carried off all the Booty they had got, and Part of their Bagage. This Loſs obliged the *Tou fan* to return in haſte to their own Country. They remain'd five Years without Action, making Preparations for a new War. At the end of this Time they ſend a formidable Army into the Field, which dividing, fell almoſt at the ſame Time upon the Country of *King tcheou* and *Ping tcheou*. Theſe Troops eaſily defeated ſeveral Bodies of Imperial Forces. The Valiant *Ma lin*, who before had driven them from *Fong tſiang*, was beaten like the other General Officers: But at length the General *Co tſey* entirely routed them, by an Ambuſcade which he placed in their Paſſage, and put them to Flight.

This Defeat made the King of *Tou fan* inclinable 779.
to Peace. He ſent an Embaſſy to *China*, rather numerous than magnificent. The Embaſſador had 500 Men in his Retinue. The Emperor, to mortify him, kept a long time at Court without an Audience or Diſmiſſion. The King of the *Tou fan* was ſo ſhock'd at

at this disagreeable Reception, that he was preparing to revenge the Affront, when the Emperor happen'd to die.

His Son *Té tsong* who succeeded him, made it his first Care to deliberate on the Manner of dismissing the Ambassador and his Train. He resolv'd on a Conduct quite opposite to that of his Predecessor: He treated the principal Persons of the Embassy, and gave them and all their Followers rich Habits in proportion to their Rank; he loaded them with Presents, and sent them away under the Conduct of one of his Officers named *Ouei ling*. This Officer had Orders to justify the little Regard that had been paid to his Ambassadors, by laying the Blame on their ill Conduct, and their too numerous Attendance.

Ouei ling, contrary to his Expectation, was not only received with Honour, but also with a Magnificence which surprized the Emperor, and gave a favourable Opinion of this Court. His Expences were defrayed, and he was dismissed with an Ambassador loaded with rich Presents to the Emperor from the King his Master, with a Promise that he would do nothing for the future that should break the good Intelligence he desired to keep with the Empire; so that the Court, not doubting the Sincerity of this Reconciliation, was too easily persuaded that there was nothing more to fear from the *Tou fan*.

In the mean Time the King died. *Tsang po* his Successor was no sooner on the Throne, but he ordered his Army to take the Field, and to enter *Chen si*. They arriv'd before Advice could be given of their March to the *Chinese*, and defeated all the Imperial Troops they met, till they came to the City of *Kien tching*, now called [*Kien yang*].

The Court was alarm'd at their Progress, but the General *Li tching* seeing the Consequence of this Irruption, thought he was not obliged to wait for the Emperor's Orders; but marching directly with all his Troops,

and

and thoſe of the Province which he had aſſembled, he came up with the Enemy, juſt as they were going to beſiege the Town, and gain'd ſuch a complete Victory, that he forced them to ſue for Peace. They promiſed to ſwear to the Conditions, as ſoon as the Emperor ſhould ſend one of the Grandees with full Power to conclude Affairs in an amicable Way, and who ſhould in his Name confirm the Treaty with an Oath. This was put in Execution: But their Treachery was preſently diſcovered.

Some of their Officers, who deſired the Continuation of the War, endeavour'd to ſurprize the Emperor's Envoy, and carry him to their Camp; the General indeed denied that he was concern'd in the Matter, and the Emperor's Envoy thought that he had ſucceeded very well in his Negotiation with the Chiefs of the Army, by engaging them to return home without doing any Damage to the Subjects of the Empire.

This firſt Expedition not ſucceeding as the King of the *Tou fan* expected, he made Preparations for a ſecond. He levied an Army ſtrong enough to oppoſe the united Forces of the *Chineſe* and the [*Hoei he*] *Tartars*, who had lately made an Alliance with the Emperor. They carried at firſt ſome conſiderable Forts which lay in their Rout, and having poſſeſs'd themſelves of *Gan ſi*, they advanced to *Pe ting*, South of *Ning hia*. At this Place they were ſurprized and beaten by the [*Hoei he*] *Tartars*. Yet far from retiring, they continued their Rout towards the Court with incredible Boldneſs and Intrepidity: But ſoon after, when they leaſt expected it, the General *Ouei cao* fell upon them, cut to pieces thoſe Bodies which were drawn up in order of Battle, carried away fifty of their Camps, and purſued them to the Frontiers.

At the ſame Time he diſpatch'd an Officer to the King of *Yun nan*, to engage him to come to his Aſſiſtance with all his Forces; but this Prince excuſed himſelf, being afraid of irritating ſuch a powerful Enemy.

After

After this Victory *Ouei lao* propoſed to the Emperor a Method to prevent the Incurſions of the *Tou fan*, which was, to build ſeveral Cities and Fortreſſes on the Weſtern Frontiers. The Court follow'd his Scheme, and an Order was made to build four in the Diſtrict of *Ning yang fou*, of the Province *Chenſi*, viz. *Tang ka*, *Ho tao*, *Mou pou*, and *Ma ling*.

This Precaution prov'd uſeleſs: The Building of theſe Towns was but juſt finiſhed, when the *Tou fan* return'd as uſual, and at length took the Town of *Lin tcheou*, which they had ſeveral times before attempted in vain. The General *Ouei cao* gave them no Time to repair their Breaches: He appeard with his Army; as ſoon as he came in Sight, the *Tou fan* abandon'd the Town, and took the Way to *Ouei tcheou*, one of their ſtrongeſt Places, in the Province of *Se tchuen*. *Ouei cao* purſued them, and ſeeing they ſtill fled from him, he reſolved to beſiege the Town of *Ouei tcheou*.

The King of the *Tou fan* was frighted at this News; he ſent immediately *Lun mang*, his Prime Miniſter, with a conſiderable Reinforcement, *Ouei cao* hearing this News, came out of his Lines, march'd to meet theſe Succours, and defeated the Army of the Prime Miniſter, and took him Priſoner. Immediately after this Expedition, the Gates of the Town were opened to him. He reſolved to make this a Place of Arms, and proceeded to beſiege the Fortreſs of *Koen min tching*; but he miſcarried here, through the Bravery of the Governor, who made an invincible Reſiſtance. The City of *Ouei tcheou* was one of the Royal Cities, and the Kings of *Tou fan*, ſince *Kiliſo*, paſs'd Part of the Year in that Place. So that the firſt thing that King *Y tai* did, who ſucceeded his Brother, was to uſe all poſſible Means to retake it; and accordingly rais'd an Army of 150000 Men, and ſent them to beſiege it.

At the firſt Rumour of the March of this Army, the *Chineſe* General threw himſelf into the Town. He ſuſtain'd the Siege for five and twenty Days, and defended

fended himſelf with a great deal of Courage againſt the continual Aſſaults of the Enemy; but at length the Succours which he expected not arriving, and ſeeing himſelf reduc'd to the laſt Extremity, he was forc'd to ſurrender.

The *Tou fan* ſwell'd with their Victory, advanced towards *Tching tou fou*, the Capital of the ſame Province *Se tchuen*. The *Chineſe* General who, with the few Troops he had, could not oppoſe their March, ſpread a Report that he was going to make himſelf Maſter of the Defiles of the Mountains through which they had paſs'd, and to colour his Pretence, he order'd his Army to move towards the Place, as if it had been really his Deſign. They were ſo convinced of it, that through Fear of having their Retreat cut off, they were ſatisfied with having executed the principal Order of their Prince, and made their Retreat to *Ouei tcheou*.

Y tai was a Prince naturally mild, peaceable, and full of Tenderneſs for his People. As he never had engag'd in a War, but to recover a Place which had been taken by Force from his Predeceſſor, from which his Troops were return'd, he acquainted the Generals of the Frontiers of the Empire, that he deſir'd nothing but a Peace; and to ſhew that his Intentions were ſincere, he iſſued an Order which enjoin'd all his Officers to keep on the Defenſive only.

The *Chineſe* on their Part behav'd with Generoſity on ſeveral Occaſions. *Si ta meou*, *Tou fan* of the Nation, and Governor of *Ouei tcheou*, offer'd to deliver up his Place to *Ly ti yeu*, Commander of the *Chineſe* Troops upon the Frontiers of the Empire. Almoſt all the Officers were of Opinion that his Offers were to be accepted; but one of the principal amongſt them, whoſe Name was *Ni ou ſan*, very ſtrongly oppoſed it.

A great Empire like ours, ſaid he, ought to eſteem the Reputation of Fidelity more than the Poſſeſſion of

a Place. If we break the Peace firſt, we authoriſe the paſt Infidelity of the *Tou fan*; the Complaints which we have made from that Time will be unjuſt, and whatſoever they can do afterwards, whether by Pillaging, or ſpoiling our Frontiers, becomes juſtified by our Example. They all yielded to his Reaſons, and it was concluded to reject the Offers of the Governor.

Y tai made good Uſe of the Leiſure which the Peace afforded, in governing his People by new Laws, and by the Care he took of advancing none into publick Offices but thoſe who were truly worthy of them. If he learnt that any one diſtinguiſh'd himſelf by his Learning, and Application to Study, he preferred him above thoſe who had an equal Ability in the Management of Affairs.

Having heard of a Learned Man of great Reputation, whoſe Name was *Cham pi pi*, who had no other Merit but what he had gain'd by his Knowledge, he ſent for him to his Court from the fartheſt Part of the Kingdom. He would himſelf queſtion him, and hear him diſcourſe on different Subjects; he was ſo well ſatisfied, that he made him Governor of the City and Juriſdiction of *Tchen tcheou*, which is now called *Si ning*.

Cham pi pi in vain repreſented that his greateſt Proficiency was in Learning, and that this Poſt required ſomebody skilful in Warlike Affairs, and at the Age of forty it was too late to learn the Affairs of State; for the King commanded him to accept of this Government, and to go immediately to take Poſſeſſion of it.

This Prince who, by the Wiſdom and Mildneſs of his Government, had gain'd the Hearts of all his Subjects, died without any Iſſue. *Ta mo*, who was the neareſt of the Blood to the Throne, was without any Oppoſition acknowledg'd by all the States as the lawful Succeſſor.

This

This Prince gave himſelf up entirely to his Pleaſures. He liv'd in Peace with his Neighbours, but his Paſſions, together with the Violences and Barbarities which he committed, render'd him ſo odious to his Subjects, that they left their Country in great Numbers, to ſhelter themſelves from his continual Cruelties. He was the firſt Cauſe of this Kingdom's Ruin.

The Diſorder increas'd very much after his Death; 842.
having left no Children, nor nam'd a Succeſſor, one of the Miniſters, prevail'd upon by the Queen Dowager, caus'd the Son of *Paive* to be forthwith proclaim'd King, who was her Favourite, and one of the Grandees of the Kingdom.

At the firſt Report of the Choice which they had made, *Kie tou na* firſt Miniſter of State run to the Palace and oppos'd it. *Is the Royal Family then extinct?* cried he, *and is it not a Crime to chooſe a King elſewhere?* His Zeal coſt him his Life; for they diſpatch'd him as he return'd home.

This Proceeding of the Court incens'd every Body; but they were ſtill more enrag'd when they found that this new King was but a Child of three Years old, whoſe Title would be of no uſe but to authoriſe all the Deſigns of the Favourite. But the Queen's Party was ſo powerful at Court, that they were conſtrain'd to comply, and acknowledge this young Prince with the uſual Ceremonies.

When this News came to the Army, which was then near the Frontiers, the chief General *Lu kong ge* refus'd to receive the Orders ſent him by the Court, and even entertained Thoughts of making himſelf King.

He was of an immoderate Ambition, haughty, and full of his own Merit, very paſſionate, and often times cruel; but in other reſpects he was courageous, skilful, and was capable of the greateſt Undertakings. He took hold of this Opportunity of riſing to the Throne. He forthwith ſpread a Report that he was preparing to revenge the Royal Family, by deſtroying the U-

ſurpers

ſurpers of the Crown; he rais'd new Troops, with which he increas'd his Army, and march'd directly to that of the new King; he routed it entirely, took and pillag'd *Ouei-tcheou*, and by joining with a great Number of Officers and Malecontents, who were come to meet him with their Troops, he found himſelf at the Head of 100000 fighting Men. What remain'd now, was to draw over the Governors of the Provinces to his Intereſt, which he imagin'd he could eaſily effect.

Cham pi pi was one of the chiefeſt, and was much eſteem'd among the Soldiers. Since he was made Governor of *Tchen tcheou* by King *Y tai*, he applied himſelf in ſuch a manner to diſcipline his Troops, by making them often exerciſe, and teaching them ſeveral Stratagems of War, that they were reckon'd the beſt Troops of the State.

Lu kong ge had a mind to ſound him ſtraightway, and having writ to him a deceitful Letter, march'd towards his City. *Cham pi pi* diſcover'd the Deſign of the General, and reſolv'd to croſs him. To deceive him in his Turn, he ſent him ſo humble an Anſwer, that *Lu kong ge* did not doubt but that he had gain'd him to his Intereſt. Immediately after the Departure of the Courier, *Cham pi pi* march'd with all his Troops, and made ſo much haſte that he arriv'd almoſt as ſoon as his Letter. He atttack'd without Delay the Army of *Lu kong ge*, much ſtronger than his own; but in the Surprize in which he found this General, it was no hard matter to defeat it. *Lu kong ge* having rallied the Remainder of his Troops, retir'd in the utmoſt Rage at this Diſappointment: he well ſaw that *Cham pi pi* would be a great Obſtacle to his ambitious Views, ſo much the more becauſe he had declar'd in his Government, that it was neceſſary to have a King of the Royal Blood; and if there were none ſurviving of the Blood, it was better to ſubmit to the Emperor of *China*, than to favour the Ambition of a rebellious Subject. *Lu*

Lu kong ge having recruited his Army, thought, 648,
that to get himſelf a Name, and gain the Affection *and* 849.
of his Nation, it was neceſſary to enter upon the *Chineſe* Borders, and plunder them. He had in the Beginning ſome Succeſs, but was quickly routed by the *Chineſe* Generals, who afterwards took from the *Tou fan* the City *Yen tcheou* and many Fortreſſes. Theſe Loſſes did not fright *Lu kong ge*, he imagin'd that if he was once Maſter of the Kingdom, it would be an eaſy Matter to repair them, wherefore he bent all his Thoughts on reducing *Cham pi pi*. He had increas'd his Army with new Recruits; and with the *Tartars*, old Confederates of the *Tou fan*, to whom he had promiſed the Plunder of the Frontiers of *China*, he began his March, and arriv'd near *Tchen tcheou* with a formidable Army.

Cham pi pi, without taking too great a Number of Men out of his City, encamp'd at a certain Diſtance near the River, and was fortified in his Camp at the firſt News of the Enemy's Approach. *Lu kong ge* attack'd him in it, and forc'd him to abandon it. The Party which he took was to paſs the River, break down the Bridge, and to follow the Enemy in all their Marches on the other Side of the River; although he ſaw the Havock that *Lu kong ge* made on purpoſe to draw him to a general Action, he did not ſuffer his Soldiers to paſs the River, not ſo much as to skirmiſh.

The natural Brutality of *Lu kong ge*, and his bad Temper, increas'd by the little Succeſs of his Undertakings, render'd him ſo inſupportable to his Soldiers, that they deſerted him in great Numbers; *Cham pi pi* receiv'd them kindly, and form'd them into new Companies.

The *Tartars* on their Side, who could no longer bear ſuch an intolerable Yoke, and who began to diſcover the ambitious Deſigns of the General, left him. At laſt the Deſertion, which continued more

and more every Day, terrify'd *Lu kong ge:* Deſpairing of all Succeſs, he thought the beſt thing he could do, was to ſurrender himſelf to the Emperor of *China* on certain Terms; and accordingly ſet out for the Court, and treated with his Imperial Majeſty.

Although he could not obtain his Demands, he appear'd contented, and retired to *Co tcheou*, a *Chineſe* City, where he quietly paſs'd the reſt of his Days.

Whilſt the ambitious *Lu kong ge* made himſelf Maſter of almoſt all the Forces of the State, the Princes of the Royal Blood retir'd into different Parts of the Kingdom, where they had little Patrimonies. Some, who had ſought a Shelter in ſome of the Forts which belong'd to them towards *Se tchuen*, reſolv'd rather to ſubmit themſelves to the Emperor of *China*, than an Uſurper: Others fortify'd themſelves in Mountains which belong'd to them. There were ſome, and thoſe the moſt conſiderable, who remain'd in their own Patrimonies, in the Neighbourhood of the Government of *Cham pi pi*. This was what created in the State an infinite Number of Troubles, which neither the Wiſdom or Valour of *Cham pi pi*, nor of his Succeſſor, could ever quiet, and which was at laſt the Ruin of this Monarchy.

951. When the *Tou fan*, divided into different Parties, were weary of Fighting, many Officers and Soldiers join'd themſelves to *Pan lo tchi*, Prince of *Lou cou*, who was within the Juriſdiction of *Tchen tcheou*, whom the Children of *Cham pi pi* had preſerv'd for their Nation. When they ſaw a Chief of the Royal Blood, they quickly form'd a Body, and to retrieve their Country's Honour by ſome glorious Exploit, they reſolv'd to attack the King of *Hia*.

This new King was a *Tartar*, and originally of *Tou pa*, which is ſtill in the Poſſeſſion of the *Tou fan*. He ſettled a State, in ſpite of the *Chineſe*, near the River *Hoang ho*, whoſe Capital was *Hia tcheou*, and which

which is now called *Ning hia*. It was from this City that this new Kingdom was nam'd *Hia*.

The *Tou fan* had very much aſſiſted this Prince in his Undertaking; but they complain'd that their Services were ill requited, and that their Complaints had met with ill Treatment from ſome of the Miniſters of the new State. Wherefore ſeeing themſelves reunited under one of their Princes, they meditated Revenge on them for their Ingratitude.

The King of *Hia*, who was the Founder of this little State, was nam'd *Li ki tſien*. He had renew'd the War with the Empire, which the Imperial Family of the *Song* then govern'd. He ſuddenly enter'd with a numerous Army into the Weſtern Part of *Chen ſi*, which ſurrounded the little Dominions that the *Tou fan* were ſtill in Poſſeſſion of. 1103.

Pan lo chi offer'd the Commander of the *Chineſe* to unite their Forces, to pull down this growing Power, if the Emperor would honour him with a Title which would give him more Power in his own Nation. The Emperor accepted this Propoſition, and ſent him Patents of Chief-Governor of the *Tou fan*.

The King of *Hia*, who knew nothing of theſe private Contracts, having made ſome Havock, beſieg'd the City of *Si leang*, and having made himſelf Maſter of it, he order'd the Governor to be put to Death. He thought to puſh his Conqueſts farther, ſuppoſing *Pan lo tcheou* was coming to unite both their Armies to aſſiſt his Projects.

Pan lo tcheou began his March with 60000 Horſemen, and having reach'd the King of *Hia* in a few Days, he attack'd him with ſo much Valour, that he entirely routed his great Army. But this Prince was wounded, and afterwards dy'd of his Wounds.

Soſſolo, his Succeſſor, entertain'd high Hopes of recovering the ancient Monarchy of his Predeceſſors. His ſmall Dominions contain'd but ſeven or eight Cities, and ſome neighbouring Countries. But he re-

1015. ly'd very much on the Experience and Valour of his Troops, who were very well diſciplin'd; and he was in hopes that the reſt of the *Tou fan* would come to join him, and ſeek his Protection, when they ſaw he was powerful enough to defend them. He kept his Court at *Tſong ko tching*, where he kept as many Officers, and with the ſame Names, as his Predeceſſors had done. He rais'd new Troops every where, as far as his Power extended, and made them oftentimes enter upon the Confines of the Empire, but was always beaten back. At laſt he made Peace with the Imperial Court.

They were ſtill diſturb'd with the Enterprizes of the King of *Hia*. This Prince's Power increas'd every Day; his Pride was got to ſuch an Exceſs, that he had took upon him the Title of Emperor of *Hia*. The Emperor was glad to have Prince *Soſſolo* to oppoſe him, and to engage him more ſtrongly in his Intereſt, he made him Chief-Governor of *Pao chun*, which ſtood very convenient for him.

During theſe Tranſactions *Soſſolo* died, and quickly after his Death, the Diviſion which he created amongſt his Children, haſten'd the entire Ruin of the State of the *Tou fan*. This Prince had had two Children by his firſt Wife, one nam'd *Hia tchen*, and the other *Mot chen tſou*. He had afterwards the Prince *Tou tchen*, by a ſecond Wife.

She was ſo much in Favour, that, to render her Son more powerful, ſhe perſuaded her Husband to impriſon the Children which he had had by his firſt Wife, and oblige their Mother to turn *Bonzeſſe*. But they found ways to make their Eſcape, and to free their Mother out of the Monaſtery in which they had ſhut her up. Then the People, who had aſſiſted the Princes in gaining their Liberty, declared for them.

Soſſolo, who repented what he had done, approv'd of this Change. He permitted that *Me tchen tſou* ſhould live at *Tſongco tchin*, which he aſſign'd him for his

his Maintenance, for he had mov'd his Court to *Tchen tcheou*. He likewiſe aſſign'd *Kan ku* to his other Son, *Hia tchen*, for the Place of his Abode.

As for his third Son, *Tou chen*, who ſeem'd to him the moſt capable of upholding his Family, he gave him his Authority, and the reſt of his Dominions. He kept his Court at *Li tſing tchin*, where he was equally belov'd by his Subjects, and fear'd by his Neighbours; ſo that all the *Tou fan* which dwelt on the North of *Hoang ho*, were entirely under his Government. Moreover the Emperor of *China* granted him the Government of all the Country of *Paochun*, at the Deſire of *Soſſolo*, who gave it up in his Favour.

This great Authority with which he had inveſted his youngeſt Son, gave Suſpicion to the two Elder, and their Kindred, who were afraid of being ſome time or other oppreſs'd. Nevertheleſs they maintain'd their Power by their Right of Birth; and by the Precautions they took, died undiſturb'd in their own Cities.

Mou 'tching, the Son of *Hia chen*, more diſturb'd than his Father at what he had to fear from the Power of Prince *Tou chen*, reſolv'd to ſurrender himſelf to the Emperor, and deliver up to him *Kan hu ho tcheou*, and all the Places which he had in his Poſſeſſion. As the City *Ho tcheou* was a Place of great Importance for the Security of the Frontiers of the Empire, the Emperor very willingly accepted the Propoſal of *Mou tchin*, and granted him, and all his Poſterity in general, every thing that was neceſſary for their living in Credit in the Empire.

Me cthent ſou had for his Heir his Son *Kiao kiting*, who was very well belov'd in his little Dominions, but who ſurviv'd his Father but a few Years. His Son *Hia tchen* ſucceeded him; this Prince was paſſionate, fierce, and cruel: He ſo incens'd his Subjects, that they attempted to depoſe him, and ſubſtitute in

his Place his Uncle *Sounan*. The Conſpiracy was diſcover'd; *Sounan*, and almoſt all his Accomplices, were put to Death.

One of the chief Officers, nam'd *Tſienloki*, found means to eſcape, and carry'd with him *Tchoſa*, who was of the Family of the Prince. He ſeiz'd upon the City *Ki kou tching*; and caus'd him to be proclaim'd Prince of that little State. *Hia tcheng* haſten'd here immediately with all his Forces, took the Place, and caus'd *Tchoſa* to be put to Death. *Tſienloki*, in the midſt of all theſe Troubles, a ſecond time found means to make his Eſcape to *Ho tcheou*.

The General, *Van tchao*, had been made Governor of this Place by the Emperor of *China*. *Tſienloki* perſuaded him that the Conqueſt of the Country of *Tſing tang* was very eaſy, and that there was nothing hindered but that he might make himſelf Maſter of it. *Van tchao* believ'd him, and immediately attack'd the little City *Mo tchouen*, which he eaſily took. It was now that Prince *Hia tcheng*, ſeeing himſelf hated by his People, and vigorouſly attack'd by the *Chineſe*, reſolv'd to ſubmit to the Emperor on advantageous Terms; he came himſelf to meet *Van tchao*, offer'd all the Places which he had in Poſſeſſion, and obtain'd his Demands. The Emperor ratify'd the Treaty, and gave the Government of this Juriſdiction to *Hou tſong hoa*.

1099.

The ſame thing happened to *Lonc ſu*, one of the Sons of *Mou tching*, whom one of the Chiefs of the *Tou fan* had brought into the City *Hi pa ouen*.

After ſeveral Engagements with *Van tchao*, in which this Prince diſtinguiſh'd himſelf by a ſurpriſing Valour, ſometimes Conqueror, and ſometimes Conquered, he ſurrendred upon an advantageous Treaty, which the Emperor confirm'd; and by it all his Domains were reunited to the Empire.

The Family of the third Son of *Soſſolo* flouriſh'd a much longer time. It was not diſpoſſeſs'd of its

Prin-

Principality till the *Mongoux*, who took the Name of *Yuen* and *Yuen tchao* after the Conqueſt of *China*.

In the midſt of theſe Troubles, which ariſe in the Twelfth Century, between the Emperors of *China* of the *Dynaſty* of the *Song*, and the Kings of the Eaſtern *Tartars*, *Nut tche*, who took the Name of *Kin*, the Family of *Tou chen* join'd in Confederacy with the Kings of *Hia*, and under this Protection made a ſhift to govern its Dominions: But at laſt it was involv'd in the common Ruin by the Victories of the Founder of the *Yuen*, to whom our *European* Books give the Name *Ging his can*, and the *Chineſe*, *Tchin ki ſe han*.

The Year 1227, according to the *Chineſe* Hiſtory, is the *Æra* of the entire Ruin of the *Tou fan*; ſince which Time they have remained in their ancient Country, without a Name, without Power, and too happy to live there in Peace.

So true it is, that the Diviſion of Government almoſt always overturns the moſt flouriſhing Monarchies. The *Tou fan* were always reſpected by their Neighbours, whilſt they had Kings capable of well governing them.

Although the Form of Government has been chang'd amongſt the *Tou fan*, yet they have always held to the ſame Religion. The Idolatry of *Fo* was the Religion of their Kings and Princes, as it is ſtill of the Chiefs of the Nation. The Bonzes *Lamas*, and ſometimes the Bonzes *Ho chans*, had much Authority in their Courts; they even choſe them to be Miniſters of State, and on ſome Occaſions to command the Armies.

Superſtition has increas'd amongſt the *Tou fan* ſince their Decay. Under the Emperors *Yu en*, the *Lamas* became ſo powerful, that the Families of the *Tartars* accounted it an Honour to have ſome of their Kindred amongſt theſe Bonzes. It is likely this introduc'd amongſt the *Tou fan*, then ſubject to the

Ute ruin of 1227

Yuen, the Cuſtom of giving to one *Lama* of the Family the Power of Governing and Puniſhing.

This was chiefly the Cauſe of their extreme Adherence to *Fo*. They are not inclin'd to Liberality, unleſs it is for the Honour of this Idol, whom they enrich with their Offerings; for they have Gold in ſome of their Rivers, which they know how to work, eſpecially to make of it Veſſels and little Statues.

The Uſe of Gold is very ancient amongſt them, ſince the *Chineſe* Books mention, that under an Emperor of the *Dynaſty* of *Kan*, an Officer having been ſent to the *Tou fan*, to complain of the Ravage committed by ſome of their Chiefs united in an armed Body, they endeavoured to pacify him by offering him a Set of Plates of this Metal. This Officer refus'd it, telling the *Tou fan*, That Rice in Diſhes of Gold did not reliſh with him.

Their Country is very hilly: It is between the Rivers *Hoang ho* on the North, *Ya long* on the Weſt, and *Yang tſe kiang* on the Eaſt: Nevertheleſs betweeen theſe Mountains there are ſome fine Plains, which are like thoſe of *Se tchuen* and *Yun nan*. They are principally on the Banks of the great and fine River *Ya long*. But there is hereabouts neither City or Fortreſs; though there muſt be ſome Remains of Cities, ſince it is certain that there have been ſome formerly. The Source of *Ya long* is between 34 and 35 Degrees of Latitude, and in 19 Degrees of Longitude; it is broad, and deep.

The Springs of the great River *Yang tſe kiang*, which runs through all *China*, are in the Country of the *Tou fan*. The moſt celebrated, which the moſt ancient Books of *China* mention, is call'd by the *Chineſe*, *He choui*, under the 33d Degree of Latitude, and the 15th of Longitude: But by the *Tou fan* it is nam'd *Tchounac*, and comes from a Ridge of Mountains which they call *Tchourcoula*. I have thought fit to take notice of this in particular, becauſe the

Chineſe

Chineſe Books of Geography ſpeak very falſly concerning the great River *Yang tſe kiang*. Theſe Writers have taken their Accounts from the common People, and in a Time when there was no Correſpondence with *Thibet*, nor with the *Tou fan*.

Of the TARTARS *of* Coconor.

BEYOND *Sining*, without the Gates of the Great Wall, are the Territories of the *Tartars* of *Coconor*. They are properly *Eluth* by Nation; but ſince the Extinction of the Royal Family, nam'd *Yuen tchao*. They dwell to the Weſt of *China*, along the Province *Se tchuen*, between this Province and *Thibet*; and took their Name from a great Lake, which the *Chineſe* call *Si hai*, that is, the Weſtern Sea, and which they call in their own Language, *Coconol*, or *Coconor*.

The Country is pretty large: It is more than Seven Degrees from North to South, and is ſeparated from *China* by ſuch high and ſteep Mountains, that they ſerve almoſt every where inſtead of a Wall. Nevertheleſs there are ſome ſmall Flats towards the Straits of the Mountains, eſpecially in the Places which are frequented by the *Coconor*, and by other Strangers; as, for Inſtance, *Tſong fang ouei*, in which there are kept ſome Battalions under the Conduct of a *Tſong ping*, who has other Troops in different Poſts, which he diſpoſes of according as there is Occaſion.

The principal Commodity of *Tſong fang ouei*, is a ſort of Stuff made of Wool, call'd *Pou lou*, not unlike our Frize, but much narrower. It is the Work of the *Tartars* of *Coconor*, and of the *Sifan*, who have the Art of Dying it, and who ſell it

it of all ſorts of Colours. In the Country they often make long Dreſſes of this Stuff, and at *Peking* they uſe it to cover Saddles.

The Country of theſe *Tartars* which borders the Province of *Se tchuen*, is not contiguous to the Kingdom of *Pegou* and *Ava*, which the *Chineſe* call *Mieu* and *Ya oua*, although it is to the South of it, becauſe between them there are dreadful and inacceſſible Mountains, inhabited by Nations ſcarcely known, and who, by the Report of the *Chineſe* of *Yun nan*, who are their Neighbours, are very ſavage, without any Government or Laws.

That which is moſt Northern, and which borders upon the *Tartars* of *Coconor*, is call'd *Nou y*; and the moſt Southern, beyond the Kingdom of *Ava*, in 25 Degrees, 33 Minutes, is call'd *Li ſe*, upon the Limits of *Yun tchang fou*.

The Entrances of theſe Mountains, which make a good Part of the Weſtern Limits, have no other Fortifications than thoſe of *Se tchuen*: But conſidering the Country, they are ſufficient for the Security of the State, and the Commerce which they carry on with *Ava* by *Ten ye tcheou*, a tolerable City, on which depend the Guards of the neareſt and moſt frequented Strait.

There is leſs Neceſſity for fortifying the Spaces between the Mountains, on the South of *Yun nan* and of *China*, along the Confines of the Kingdoms of *Laos* and *Ton king*: For beſides that the Air of this Country is very deſtructive to Strangers, it happens that the greateſt Part of the Year all the Country hereabouts is uncultivated, wild, full of Rivers and very dangerous Torrents; this is the Cauſe that the *Chineſe* traffick ſo little, either with the Kingdom of *Laos*, which they call *Lao chou*, or *Lao ſe*, or with *Tong king*.

Nevertheleſs *P. Regis* met at *Yun nan fou* ſome who had been to traffick upon the Borders of both King-

Kingdoms, from whoſe Memoirs and Journal he inform'd himſelf of ſome things concerning the Southern Parts of *Yun nan*, proportioning their Days Journeys to certain Diſtances, meaſur'd between the Places thro' which they had paſs'd in making the Map of the neighbouring Cities.

The *Chineſe* Nation has extended its Power to theſe Tracts of inacceſſible Mountains, which in ſo great a Length are not broke but by great Rivers, and ſeem to have been made to ſerve as natural Bounds to a large Kingdom.

The Complaints and Efforts of ſome ſmall Nations were little regarded, who remain'd ſhut up in this Encloſure; as we have obſerv'd of the *Si fan*, who have been enclos'd by the great Wall of *Si ning* and *Kia yu hoan*. Nevertheleſs the *Chineſe* have not behav'd equally towards theſe different Nations, which we are going to deſcribe.

Of the Nation of the LOLOS.

THE Nation of the *Lolos* rul'd in *Yun nan*, and was govern'd by different Sovereigns; the *Chineſe*, after having erected here ſome Forts and Cities in the little Plains which were uncultivated, and having fought ſome Battels, choſe to engage theſe People to them, by giving to their Lords for ever the Seals and all the Honours of the *Chineſe* Mandarins, with the Titles of *Tchi fou* of *Tchi tcheou*, &c. on condition, nevertheleſs, that they ſhould acknowledge the Emperor, and be ſubject to the Governor of the Province in common Affairs, after the ſame manner as the Mandarins of *China* of the ſame Rank; that moreover they ſhould receive from the Emperor the Inveſtiture of their Lands; and that thoſe who had not

not receiv'd his Conſent, ſhould have no Power to exerciſe any Authority; the Emperor promiſing on his Part to inveſt the higheſt Heir.

The *Lolos* are as well made as the *Chineſe*, and more inur'd to Hardſhip.

Their Language is different from the *Chineſe*: They have a ſort of Writing which ſeems to be the ſame as that of the Bonzes of *Pegou* and *Ava*. Theſe People ingratiate themſelves with the richeſt and moſt powerful of the *Lolos*, who inhabit in the Weſtern Part of *Yun nan*, and have here built great Temples of a very different Structure from the *Chineſe*. The Ceremonies, the Prayers, and all the ſacred Worſhip is the ſame as at *Pegou*.

The Lords of *Lolos* are the unlimited Maſters of their Subjects, and have Power to puniſh them even with Death, without waiting for the Sentence of the Viceroy, or even of the Court: They are likewiſe ſerv'd with an incredible Ardour and Zeal.

Every one looks upon it as a high Preferment to be admitted into the Service of the Palace. This Word is more ſuitable to theſe Edifices, than to ſo many *Chineſe* Tribunals which they call by this Name, in ſome Accounts, although for the moſt Part they are poorly repair'd, and ſcarcely inhabitable. The *Lolos*, who look upon the Hall where they give Audience, and all other Apartments, as their Property, take care to keep them in Repair, and beautify them. Beſides the Officers of the Houſhold, and others which ſerve by the Quarter, they have Captains who command the Militia of the Country. Part of this Militia conſiſts in Horſe, the other is made up of Foot, which are arm'd with Arrows, Spears, and often with Muskets.

Although the Horſes of *Yun nan*, as well as thoſe of *Se tchuen*, are the ſmalleſt of *China*, they are very much valued; for beſides that they are of a fine Colour, and well-proportion'd, they are ſtrong, lively, and tractable. The

The Mountains within their Bounds muſt afford Mines of Iron and Copper, for they make their own Arms. The *Chineſe* ſometimes carry Arms to them, and there are ſome who inſinuate themſelves into the Houſes of the Lords, and enrich themſelves at the Coſt of their Subjects.

The Country abounds in all Sorts of Commodities, and is enrich'd with Mines of Gold and Silver. The Dreſs of the Pople *Lolo* is a Pair of Drawers, a Linen Veſt which comes no lower than the Knees, and a Straw Hat. They go with their Legs naked, and wear nothing but Sandals.

The Lords wear a *Tartar* Habit of Satin or Damask; the Ladies, over a long Gown which reaches to their Feet, wear a little Cloke which comes no lower than the Waiſt. It is in this Habit that they ride, even in the Marriage Ceremonies, or in the Viſits which they pay, accompanied with their Waiting-Women on Horſeback, and their Domeſticks on Foot.

Of the Nation of the MIAO SSEE.

THE *Miao ſſee* are ſcattered in the Provinces of *Se tchuen*, *Koei tcheou*, *Hou quang*, and *Quang ſi*, and upon the Frontiers of the Province of *Quang tong*. Under this general Name divers People are compris'd; the greateſt Part only differing from one another in certain Cuſtoms, and by ſome ſmall Variety in the Language. Such are the *Miao ſſee* of *Se tchuen*, of the Weſt of *Hou quang*, and of the North of *Koei tcheou*. They are more cruel and ſavage than the *Lolos*, and greater Enemies of the *Chineſe*.

To ſubdue them, or at leaſt to keep them under, they have built large Forts in ſome wretched Places with an incredible Charge; but by it they have ſucceeded

ceeded in hindering their Communication with one another. So the moſt powerful of the *Miao ſſee* are block'd up with *Forts* and *Towns*, which are very expenſive to the State, but which preſerve the Peace.

Thoſe which we are now ſpeaking of, are as unlimited Maſters of their People as the *Lo los*, but they have not, like them, received the Dignity of *Tchi fou* of *Tchi tcheou*, &c. They are accounted ſubdued if they remain quiet: If they do any Acts of Hoſtility, either to revenge themſelves of the *Chineſe*, who are often very troubleſome Neighbours, or to give Proofs of their Valour, upon which they much value themſelves, believing they are better Horſemen than any other Nation, the *Chineſe* are content with driving them back into their Mountains, without attempting to force them thence. The Viceroy of the Province in vain cites them to appear even by Proxy, for they do juſt as they pleaſe. One of theſe *Miao ſſee* Lords having been invited to come to a Meeting, where he was expected by the Viceroys of *Yun nan* and *Kcei tcheou ſe tchuen*, and two Grandees of *Peking* ſent by the Court to examine the Complaints which one of the Governors had made of his Conduct, reſolutely refus'd to go thither; upon which the Grandees of the Court thought fit to diſſemble, and treat with him by way of Negociation.

Theſe Lords have not only their Officers like the *Lo los*, but have under them Lords of a lower Rank, who, although Maſters of their Vaſſals, are feudatory, and obliged to bring their Troops when they are order'd. Theſe Lords Houſes are as good as the beſt of the *Chineſe*; their uſual Arms are the Bow and the Half Pike. The Saddles are well made, and different from the *Chineſe*, being narrower, higher, and having Stirrups of painted Wood.

Their Horſes are very much valued, either on account of their Swiftneſs, with which they climb up the higheſt Mountains, and come down on a Gallop,

lop, or for their Agility in jumping over the wideſt Ditches. There are ſome ſold in theſe Parts, but at an extravagant Price.

The Chief Mandarins ſometimes have them as Preſents from their under Officers, who buy them at a great Price, to get the Favour of their Protectors; or even of the Lords of *Miao ſſee*, when they have a good underſtanding with them. The *Chineſe* relate ſurpriſing things concerning them, which ſeem very fabulous.

What they relate, which is not altogether incredible, is, that when they are about to chooſe the Officers of the Troops, they oblige the Candidates to make the Horſes which they ride upon, jump over a Ditch of a certain Breadth, wherein there is lighted a bright Fire, and to order the Soldiers to ride full ſpeed down the higheſt Mountains. They relate many other things like theſe, in which they run great Riſques, if it is poſſible for a few Heroes of this Nation to perform ſuch Wonders.

The *Miao ſſee*, which are in the midſt, and on the South of the Province of *Koei tcheou*, differ from theſe only in reſpect of Liberty; for without minding the different Names which the *Chineſe* of the Country give them, which are the Names of Colonies, come from other Places, or ſent by the Emperors and Conquerors of this Province, one may divide them into *Miao ſſee* Unconquer'd, and *Miao ſſee* Conquer'd.

Theſe are ſtill of two Sorts; ſome obey the *Chineſe* Magiſtrates, and make a Part of the *Chineſe* People, from whom they are diſtinguiſh'd by nothing but a Sort of Head Dreſs, which they wear inſtead of the common Cap which the *Chineſe* uſe.

The others have hereditary Mandarins, who were originally little Officers, that ſerv'd in the *Chineſe* Army of *Hong vou*, in the beginning of the laſt Royal Family, and who by way of Recompence were made

Maſters,

Maſters, ſome of ſix, others of ten, or even a greater Number of Villages of the Conquer'd *Miao ſſee*.

Theſe new Maſters were ſupported by Garriſons plac'd in different Poſts, which were the beſt of the Country, wherein are the Cities which are ſeen to this Day. The *Miao ſſee* accuſtom'd themſelves by degrees to the Yoke, and now they look upon their Mandarins as if they were of their own Nation, and they have receiv'd almoſt all their Cuſtoms.

Nevertheleſs they have not forgot their Country. They talk of what Province and City they belong to, and how many Generations they compute in the Province of *Koei tcheou*. The greateſt Part compute fourteen, ſome ſixteen, which agrees with the Æra of *Hong vou*.

Although their Juriſdiction is ſmall, they do not want for Riches: Their Houſes are large, commodious, and kept in good Repair; they hear at the firſt Demand the Cauſes of their Subjects; they have a Right to puniſh them, but not to put them to Death. From their Courts they appeal immediately to the Tribunal of the *Tchi fou*, and they have only the Prerogatives of *Tchi hien*.

They wrap up their Heads with a Piece of Linen, and wear nothing but a ſort of Doublet and Breeches: But their Mandarins and their domeſtick Servants are clothed after the ſame Manner as the Mandarins and *Chineſe* of the Country; eſpecially when they go to the City, to viſit the *Tchi fou* or any other Mandarin.

It is by theſe Mandarins of *Miao ſſee* that the Miſſionaries who made the Maps of theſe Provinces, have had ſome Intelligence of the Unconquer'd *Miao ſſee*, who are in the Province of *Koei tcheou* towards *Li ping fou*, and who take up more than forty of our Leagues. For although they coaſted along the North and Weſt of their Country, in making the Map of the

the *Chineſe* Cities, and of the Poſts taken up by the Soldiers, who are round about almoſt within Sight of their Borders, they never ſaw one of the Unſubdued *Miao ſſee.*

They told them that theſe Unconquer'd *Miao ſſee* have Houſes built of Brick of one Story high, and like thoſe of the Conquer'd *Miao ſſee.* In the Ground Room they put the Cattle, Oxen, Cows, Sheep, Hogs, for in theſe Parts one hardly ſees any other Animals, not even Horſes; this makes their Houſes dirty and ſtinking, in ſo much that thoſe who are not uſed to it, can ſcarcely lie in the Upper Room. And indeed the *Tartars* chooſe rather to lie in the poor Lodgings of the Soldiers, than in theſe Houſes, which in other reſpects appear pretty well built.

Theſe *Miao ſſee* are divided into Villages, and live in great Unity together, although they are govern'd by none but by the Seniors of every Village. They cultivate the Earth, make Linen, and ſorts of Carpets, which ſerve them for Coverlets in the Night. This Linen is not good, and is like bad Muſlins, but the Carpets are well woven. Some are of Silk, of different Colours, red, yellow, and green; others of raw Thread, made of a ſort of Hemp, which they dye after the ſame Manner. Their Dreſs is only a Pair of Drawers, and a ſort of great Coat which they fold over their Stomach. The *Chineſe* Merchants find means, by the Procurement, very likely, of the Mandarins of the Conquer'd *Miao ſſee*, to trade with the Savage *Miao ſſee*, and to buy the Wood of their Foreſts which they cut down, and throw into a River which runs through the middle of their Country. The *Chineſe* who are of the other Side, a little lower, receive it, and make it into great Floats. The Price of the Merchandiſe is left in the Hands of him whom they agree upon; this Price conſiſts commonly of a certain Number of Cows, Oxen, and Buf-

faloes. Of the Skins of theſe Animals the *Miao ſſee* make Cuiraſſes, which they cover with little Plates of Iron, or beaten Copper, which makes them very ponderous, but very ſtrong, and of great Uſe to theſe Nations.

Amongſt the Conquer'd *Miao ſſee*, there are ſome who have Chiefs of their own Nation; but theſe Chiefs have not the Civil Power. Moreover they differ from the *Chineſe*, becauſe they always make their Abode in the Villages, and never come to the City but on ſome extraordinary Occaſion.

Thoſe which the *Chineſe* call *Mou lao*, which ſignifies, Rats of the Wood, and who are ſituated but three or four Leagues from the Poſts of *Yun nan*, by the Province of *Koei tcheou*, are better cloath'd than any other *Miao ſſee* of the Province. The Shape of their Garment is like a Bag, wide at the Bottom, and cut in two Pieces below the Elbow. Underneath there is a ſort of Veſt of another Colour; the Seams are covered with the ſmalleſt Shells they find in the Seas of *Yun nan*, or in the Lakes of the Country. The Cap and the reſt of their Dreſs are much the ſame. The Stuff is made of large Threads, twiſted from a ſort of Hemp and Herbs, which is to us unknown. It is probably that which they make uſe of in the Carpets before mention'd, which is ſometimes woven all plain, and of one Colour, and ſometimes in little Squares of different Colours.

Amongſt the Inſtruments of Muſick which they play on, there is one compos'd of many ſmall Pipes inſerted into a greater, which has a Hole, or a ſort of Reed, whoſe Sound is ſweeter and more agreeable than the *Chineſe Chin*, which they look upon as a little Hand-Organ. They know how to keep Time in Dancing, and expreſs in it, very well, the gay and the grave Airs, and ſometimes they play upon a ſort of Guitar; at other times they beat upon an Inſtrument

ment compoſed of two little Drums, ſet one againſt another; afterwards they turn it upſide down, as if they were about to throw it down and daſh it in Pieces.

Theſe People have not amongſt them any *Bonzes* who adhere to the Religion of *Fo*. Being thus free from this unhappy Engagement, which is a great Obſtacle to the *Chineſe* and *Lolos*, they might more readily embrace the true Religion; if they have not amongſt them (which we are ignorant of) ſome worſe Seducers, ſuch as ſome *Tartar* Jugglers are.

In that Part of *Hou quang* which is neareſt the Province of *Quang tong*, and that of *Quang ſi* which is dependant on *Yung tcheou fou*, are *Miao ſſee* leſs civiliz'd, although they are thought to acknowledge the Juriſdiction of the Neighbouring Mandarins, and pay the Tribute, which they carry ſuch as they pleaſe, and when they pleaſe; for in ſome Places they do not permit any Officer of the *Chineſe* Tribunal to enter upon their Borders, and if he does, he runs the Risk of his Life. They go with their Feet naked, and by continual running upon their Mountains, they have ſo inur'd themſelves, that they clamber up the ſteepeſt Rocks, and walk upon the moſt ſtony Grounds, with an incredible Swiftneſs, and without receiving the leaſt Inconvenience.

The Head-Dreſs of the Women is ſomething odd and fantaſtical. They put upon their Heads a light Board, more than a Foot long, and five or ſix Inches broad, which they cover with their Hair, faſtening it with Wax, ſo that they ſeem to have a Hair Hat. They cannot lean, nor lie down, but by leaning upon their Necks; and they are oblig'd to turn their Heads continually to the Right and the Left along the Roads, which in this Country are full of Woods and Thickets. The greateſt Difficulty is when they would comb themſelves; they muſt ſit whole Hours by the Fire, to melt the Wax. After

After having clean'd their Hair, which they do three or four times a Year, they begin again to dreſs their Heads in the ſame Manner.

The *Miao ſſee* think that this Head-Dreſs is very agreeable, and that it eſpecially becomes the Young Women. The Old Women don't take ſo much Pains, but content themſelves with gathering their Hair upon the Top of the Head with knotted Twiſts.

Theſe *Miao ſſee* are likewiſe call'd by the *Chineſe Li gin*, and *Yao ſſee*; they have many other Names, or rather many Nick-Names, for all theſe Names (which may have been remark'd already) and others ſuch like, are ſo many Names of Contempt and Raillery, which the *Chineſe* are not ſparing of. Thoſe which they call *Pa tcha i*, upon the Frontiers of *Quan tong*, and the *Lou tchai* upon thoſe of *Quang ſi*, are more feared than ſcorn'd by the *Chineſe* their Neighbours, whether of *Hou quang* or *Quan tong*. The firſt are called ſo, becauſe their principal Towns are in Number eight; and the laſt, becauſe they have ſix, which ſerve them as Refuges.

The *Chineſe* have built fortified Towns on the North, Eaſt, and Weſt of theſe Countries; which ſeem to have been built for no other purpoſe than to hinder the Incurſions of theſe little Nations, for their Situation is very inconvenient. If one adds to theſe Towns all the Forts which have been erected about their Territories, there are above twenty.

Some of theſe Forts are neglected under the preſent Family; yet there are more than half which they ſtill keep in Repair, and which are pretty well Garriſoned. Theſe *Miao ſſee* were wont to fall upon the *Chineſe*, but they have at laſt obtain'd that they ſhould put one of their People in the Hands of the Neighbouring Mandarin, who ſhould be a Hoſtage for their good Behaviour. Moreover they have engag'd themſelves to live peaceably with the *Chineſe*, either becauſe they have a Deſign to come and traffick in their

their Cities, or becauſe they don't like to come out of their Mountains.

The *Miao ſſee* of the Province of *Quang ſi* are upon another Footing: They exerciſe upon their Subjects the Juriſdiction of *Tchi fou* of *Tchi hien*, &c. by a Prerogative which has been hereditary to them for many Centuries. They are originally *Chineſe*; their Anceſtors follow'd the two Conquerors of theſe Countries and *Ton king*, whoſe Names were *Fou pao* and *Ma yuen*. The firſt was the Generaliſſimo of the Armies ſent by the Emperor *Quang vou ti* againſt the Rebels of the South, and the *Tong kinois*, who taking Advantage of the Troubles of the Empire, had taken by Force the Places which they found convenient for them.

Ma yuen the General march'd againſt them, and drove them back within their ancient Borders, and ſo frighten'd them, that his Name, after ſix Centuries, is ſtill fear'd amongſt them. He caus'd a Pillar of Braſs to be rais'd upon the Mountain, which ſerves for a Boundary, with theſe *Chineſe* Words: *Tong tchou Tchi tche Kio tchi tchi mie*, which ſignify, that they ſhould deſtroy the *Tong kinois*, if they paſs'd that Brazen Pillar.

The *Tong kinois* ſtill look upon this Inſcription, one of the oldeſt of all *China*, as a Prophecy, which denotes the Duration of their Monarchy, and which ſhall continue till that Brazen Column ſhall be entirely conſum'd by Time; therefore they take great Care to ſhelter it from the Injuries of the Weather, and ſurround it with great Stones, to render it more ſteady. They believe that in preſerving this, they fix the Deſtiny of their Kingdom.

Ma yuen permitted his Officers and valiant Soldiers towards the Frontiers to ſecure a Poſſeſſion, and he made them Maſters of every Thing which he diſtributed to them. So theſe Mandarins of the *Miao ſſee* hold, from the Beginning, their Authority from the

Emperor, to whom they are Tributary. They have their Soldiers, their Officers, and do not want for Fire-Arms, which they either make themſelves in their Mountains, or buy privately of the *Chineſe*.

That which is very troubleſome for theſe People, is, that they are at War continually with, and deſtroying one another: Revenge never dies amongſt them, but deſcends to their Poſterity; the Great Grand Child ſhall endeavour the Revenge of his Great Grandfather's Death, if he believes it is not ſufficiently reveng'd before. The *Chineſe* Mandarins do not care to run any Hazard, to eſtabliſh Peace amongſt theſe People; they willingly wink at that which they cannot hinder, without risking the Lives of the *Chineſe* Soldiers.

The Language of the *Miao ſſee* of *Se tchuen*, of the Weſt of *Hou quang*, of the North of *Koei tcheou*, is the ſame; there is only ſome Difference in the Pronunciations, and ſome particular Words: But that of the *Miao ſſee*, towards *Li ping fou*, is accounted mixt with the *Chineſe* and the true *Miao ſſee*, for the People of both Nations underſtand one another very well. They ſay that there are ſome Countries between *Quang ſi*, *Hou quang*, and *Koei tcheou*, of which thoſe that are to the North the *Miao ſſee* do not underſtand; this is what the Conquer'd *Miao ſſee* affirm.

The *Chineſe* give all theſe *Miao ſſee* a very bad Character; they ſay, theſe People are wavering, treacherous, ſavage, and particularly very great Thieves. This did not appear true to *P. Regis*, and the Miſſionaries that accompanied him in making the Map of theſe Provinces; on the contrary they found them very faithful in returning the Clothes with which they were truſted, very attentive to, and diligent in obeying their Orders, laborious, and ready to do any thing. But perhaps the *Miao ſſee* have Reaſon to be diſſatisfied with the *Chineſe*, who have taken from them all their beſt Lands, and who continue to ſeize on whatever

ever they find is for their Conveniency, if not prevented by the Fear of thoſe they endeavour to plunder. However, it is certain that the *Chineſe* neither love nor value the *Miao ſſee* and the *Lolos*, and that theſe People have ſtill leſs Affection for the *Chineſe*, whom they look upon as hard and troubleſome Maſters, who keep them ſhut up by their Garriſons, and as it were wedg'd in by a long Wall, which deprives them of all Communication with other Countries, from which they might get Aſſiſtance.

If one ſees in the *Koei tcheou*, and in the other Territories, which formerly belong'd to them, or which they at preſent poſſeſs, any Towers, Cities, or Bridges, they were all built by the *Chineſe*. The Iron Bridge, as it is call'd, which is in *Koei tcheou*, upon the great Road to *Yun nan*, is the Work of a *Chineſe* General, whoſe Name is cut in a large Piece of Marble on one Side of the *Pan ho:* This is a Torrent, which is not wide, but very deep. On each Bank there is a great Door built between two Stone Piers, which are ſix or ſeven Feet broad, and ſeventeen or eighteen high. From each Pier, on the Eaſt Side, hang four Chains by great Rings, which are faſten'd to the Piers on the other Side, and kept together by little Chains, which make it look like Network with great Meſhes. There are laid upon this ſome great Planks faſten'd to each other, but as they do not come quite home to the Piers, becauſe the Chains belly out, eſpecially when they are loaded, therefore there are faſten'd Conſoles or Brackets on the ſame Level with the Door, which ſupport a Floor that reaches to the Planks upon the Chains: On the Sides of the Planks there are placed little Pilaſters of Wood, that ſupport a Roof of the ſame Matter continued from one Side to the other, the Ends reſting upon the Piers.

The *Chineſe* have made ſome other Bridges in imitation of This, which is famous thro' the whole Empire; there is one eſpecially, that is pretty well known,

upon the River *Kin cha kiang*, in the ancient Country of the *Lo los* of the Province of *Yun nan*; and in the Province of *Se tchuen* there are two or three more, which are only ſupported by great Ropes; but theſe, tho' ſmall, are tottering and unſafe, and nothing but Neceſſity could make one venture to croſs them.

They have ſucceeded better in ſome Parts, both in the Province of *Se tchuen*, at the Foot of the Mountains poſſeſs'd by the *Miao ſſee*, and in the Province of *Chen ſi*, and in the Diſtrict of *Han tchong fou*: They have, by the Aſſiſtance of Conſoles, faſten'd Pieces of Timber into the Rocks, upon which they have laid thick Planks, and ſo have made Bridges over Vallies, which ſerve for Roads, and ſometimes are of a conſiderable Length.

All theſe Works were done by the Ancient *Chineſe*, who were ſettled in theſe Provinces; which plainly ſhews the Superiority of Genius of theſe People, not only over the *Miao ſſee*, and the *Lo los*, but even over all their neighbouring Nations, whether of Weſt or South.

An Account of the Journey of the Peres Boures, Fontenay, Gerbillon, Le Comte, *and* Veſdelou, *from the Port of* Ning Po *to* Peking; *with a very exact and particular Deſcription of all the Places through which they paſt, in the Provinces of* Tche Kiang, Kiang nan, Chan tong, *and* Pe tcheli.

ON *November* the 26th, 1687, we ſet Sail from *Ning Po*, on our Journey to *Peking*, to which Place we were order'd to repair by the Emperor; we embarked in the Evening with a Mandarin, who was appointed to attend us by the Governor.

The

The 27th, in the Morning, we paſſed by *Yu yaa hien:* Within the Bounds of this City is a pretty high Mountain, on which there is not a Houſe to be ſeen but towards the Foot of it. A little River ſeparates the City from a Palace, which was built by *Li Co lao*, to perpetuate the Memory of the Father of the Emperor *Van lie.*

He encompaſs'd a large Space of Ground with Walls, which afterwards was peopled, and is become a Part of the City. There is a Communication from one Part to the other, by a Bridge of three Arches, pretty well built; near which appear ſeven or eight Triumphal Arches, which are placed ſo near each other that they ſeem contiguous.

The ſame Day in the Evening we paſs'd two Dikes, and ſoon after we came to a Place where they hoiſt up the Barks, in order to convey them into a Canal, which is nine or ten Foot higher than the Level of the River. They hoiſt up the Bark by means of a Slope or Declivity paved with large Stones, and when they have got it to the Top, they let it ſlide down another into the Canal. There are People who wait to be hired for this Purpoſe; they are not above a Quarter of an Hour about it, having the Help of two Capſtans.

That Part of the Country which we ſaw conſiſts of large well cultivated Plains, bounded with barren Rocks, and frightful Mountains, ſome of which are cover'd with Pine and Cypreſs-Trees. Theſe are the moſt common Trees, which we beheld, from *Ning Po* to *Hang tcheou.*

The Tallow-Tree is almoſt as common, eſpecially towards *Ning Po*, where one hardly ſees any other Sort. They were then without Leaves, and the Husks were fallen from the Fruit, which looking white, ſeem'd at a Diſtance to be a Tree in full Bloom. On the 28th in the Morning we paſs'd a kind of a Lake, or rather an Arm of the Sea, call'd *Tſao hou*, and

and this was at our own Expence, for the Mandarin declar'd his Commiſſion extended no farther, and that he could not, now we were beyond the Diſtrict of *Ning po*, oblige the Officers to furniſh us with Neceſſaries. For this Reaſon we were obliged to hire new Barks, and bear the Mandarin's Expences as far as *Hang tcheou*.

This Day we ſail'd along a very fine Canal, of which *P. Martini* makes mention, but does not ſay ſo much of it as it deſerves. This Canal is near twenty Leagues in Length, it is lin'd on one Side with large flat Stones, five or ſix Foot long, two in Breadth, and two or three Inches thick; its Water is clear and ſweet, the Breadth of it is generally about twenty or thirty Geometrical Paces, and ſometimes forty or more; ſometimes it runs a League together in a ſtrait Line, and ſometimes twice as much. On each Side of the Grand Canal are other ſmall ones, which run along the Plains as far as the Mountains. Theſe again are ſubdivided into ſuch a great Number of others, that they ſeem to form a kind of Labyrinth, in a large extenſive Plain, as level as the Surface of Ice.

It is in this agreeable Place that the City of *Chao hing* has its Situation: In the Streets are a great Number of Canals, which gives Occaſion for ſuch a Plenty of Bridges. They are very high, and generally have but one Arch, which is ſo ſlightly built towards the Top, that Carriages never paſs over them; which makes a greater Number of Porters neceſſary. They paſs over theſe Bridges by a kind of Stairs, of eaſy Aſcent, and whoſe Steps are not above three Inches in Thickneſs. There are other Sorts of Bridges, made of Stones of eighteen Foot long, laid upon Piles in the manner of Planks. There are many of theſe over the great Canal, very handſomely built.

In the Neighbourhood of *Chao hing*, and from thence as far as *Hang tcheou*, we met with a continual Succeſſion of Houſes and Hamlets, which would make

make one imagine that it was one entire City. The Houſes in the Country are generally better built, and kept in better Repair, than thoſe of the common Sort in many Cities.

On the 29th we paſs'd by *Siao chan*, a City of the third Rank; it is ſuppoſed to be ſo nam'd on account of a little Mountain that is in its Suburbs: this City is alſo water'd with ſeveral Canals; its Gates, as well as thoſe of *Chao hing*, are cover'd with Plates of Iron.

The 30th we went, in a Calaſh, to within half a League of *Cien tang*, which we paſs'd in leſs than an Hour and a half: This River is in Breadth, at this Place, about 4000 Geometrical Paces, and there is a very high Tide in it every Year, about the full Moon, in *October*. When we were over, we were accommodated with very handſome Calaſhes, which the Chriſtians of *Hang tcheou* had taken Care to ſend. They accompanied us in a triumphant Manner to the Church, where we found the *Pere Intercetta*, grown grey with the Labours of his Apoſtolical Function, and who was not leſs venerable for his Virtue and Merit, than for his great Age.

As we were going to Court we were obliged, on that Account, to make and receive ſeveral Viſits out of mere Formality. As we went to the Viceroy's Palace we paſs'd along a very ſtrait Street, about twenty five or thirty Foot in Breadth: The Middle is paved with large flat Stones, the other Part after the *European* Manner, but without any Deſcent; every Houſe has one Story above the Ground Floor, under that is the Shop, which is towards the Street; on the Back-ſide is the Canal. There are Crouds of People as great as in the moſt frequented Streets of *Paris*, but not one Woman to be ſeen among them: This Street is adorned with ſeveral Triumphal Arches, placed at proper Diſtances, which make a beautiful Appearance. The reſt of the Streets, eſpecially where the

the Soldiers and the *Tartars* live, are very different from this; the Houſes for the moſt part are little better than Cottages, and not ſo well Peopled as that beforementioned.

We viſited the Chriſtians Burying-Place: All that Quarter, which is mountainous, is ſtrewn with Tombs for the Space of two Leagues. We went afterwards upon the Lake, called *Si hou*, where the Chriſtians had prepar'd us a Dinner, in a large Bark, that had a Hall and ſeveral commodious Apartments.

The Water of this Lake is exceeding clear, and more than a League and half in Circumference. On the Banks, in ſeveral Places, we had the Proſpect of ſome agreeable Houſes, but ſuch as have nothing in them very extraordinary; perhaps becauſe the *Tartars*, who have ſeveral times ſack'd this City, have demoliſh'd the greateſt Part of the Palaces.

The 19th of *December* we took Leave of the Mandarin, and after we had cauſed our Trunks to be put on board the Barks, we went to Prayers in the Church where the Chriſtians were aſſembled; they furniſh'd us with Calaſhes as before, and conducted us to the Bark which was deſign'd for us.

We paſs'd about 200 Paces eaſtward, thro' a very ſtrait Street, in the Suburbs; but as we turn'd out of it, before we came to the End, I could not tell how much farther it might extend. This Street is narrower than that which I ſpoke of before, the Houſes are of two Stories, but very ſcanty; the Streets were crouded with People like the other, but there was not one Woman among them all.

The Bark we went on board of, though but a Third Rate, was very large, and extremely neat and commodious; it was more than ſixteen Foot in Breadth, about ſeventy in Length, and ten or twelve in Height; We had a Hall, and four convenient Rooms, without reckoning the Kitchen, and the Place where our Attendants retired upon the ſame Deck. Every Room was adorn'd

adorn'd with carved Work, painted and gilt; the reſt was beautifully varniſh'd, and the Cieling, conſiſting of divers Pannels, was painted after the *Chineſe* Manner.

We have ſeen ſome of theſe Barks of the Burden of 200 Ton, and much more commodious for the Reception of entire Families, than moſt of their Houſes. There were at leaſt 400 Barks in the Canal that we ſail'd in. It lies North-Weſt of the City, and runs above a League in a ſtrait Line. The Breadth of it is about thirty Yards: It is lin'd on each Side with Free-Stone: On the Banks are Rows of Houſes, not more ſpacious than thoſe in the Streets, and as full of People. The Barks, which lie on each Side of the Canal, are alſo crowded much in the ſame manner.

We were ſtop'd in our Bark till the 20th, becauſe we were obliged to wait the Coming of the Viceroy, who intended to viſit us, and bring us our Paſport, which contain'd an Order for our being ſupply'd with all Neceſſaries, whether we travell'd by Land or Water, till we ſhould arrive at the Court. It was therefore the 21ſt, in the Morning, that we parted from *Hang tcheou*. When we were out of the Suburbs, we found the Stones placed only on one Side of the Canal, on which there was alſo a Path paved with Free-Stone, for the Convenience of thoſe who draw the Barks along; and in the low and marſhy Places there is form'd a kind of a Cauſway, with Stones of about eight Foot long, laid acroſs each other by threes. Theſe alſo ſerve for Bridges over the ſmall Canals which run into the great one.

About four Leagues from *Hang tcheou*, we croſs'd a Village call'd *Tan ſi*; it is built on both Sides of the Canal, on which are alſo two Keys, about four or 500 Geometrical Paces in Length; they are form'd of the ſame Free-Stone which lines the Sides of the Canal: There are Stairs for the Conveniency of every Houſe,

which

which are much better built, and more uniform than thoſe in the City. In the midſt of the Village is a fine Bridge, with ſeven large Arches: That in the middle is forty five Foot wide; the reſt diminiſh in proportion to the Deſcent of the Bridge. There are two or three great Bridges of one Arch only, and ſeveral ſmaller Canals, with Houſes on each Side. About two *Lys* from the Village there is an Iſland in the Canal, in which is erected a very handſome *Pagod*.

The 22d, after having paſs'd ſeveral Bridges, we found that the Canal grew narrower. We then arrived at a City, call'd *Che men hien*, ten Leagues from *Hang tcheou*. Hitherto our Paſſage was generally North-Eaſt, and the Country flat, full of Canals and Bridges: Houſes and Hamlets were alſo very numerous, as well as Mulberry-Trees, of a dwarf Kind, planted almoſt every where in Plots like Orchards.

The 23d we arriv'd at *Kia hing fou:* we ſaw in our Paſſage a handſome Pagod upon the Bank of the Canal, and another in the Eaſtern Part of the Suburbs. The City is large, well peopled, and has a great Trade.

On the 24th, early in the Morning, we enter'd a very fine Canal, twenty five or thirty Paces wide, the Waters of which were exceeding clear. We croſs'd a great Village, or Country-Town, call'd, *Ovan kiang king*, of large Extent: One Part communicates with the other, by the means of a Bridge of three great Arches, very curiouſly built: The Mid-Arch is forty five Foot wide, and twenty Foot high.

About twenty Lys from the Village that we quitted, we paſs'd near another, on our left, call'd, *Hoan kia kien tchin:* It is in the Province of *Kiang nan*. We took it at firſt Sight for a City, it is ſo very large: It is divided and ſurrounded with Canals, quite cover'd with Barks; the Fields are well cultivated, and full of Hamlets. The Multitude and Largeneſs of the Canals, join'd to the Evenneſs of the Plains, which have

have not ſo much as the leaſt Eminence, make it probable that the Country has been formerly quite under Water, and that the *Chineſe*, who are extremely laborious, have drain'd it off, by making theſe Canals and Sluices, and by that means render'd it the moſt fertile and pleaſant Country in the World.

Ten Lys farther we arriv'd at *Pin vang*, which ſignifies an *even Proſpect*: It is a large Town, which we took at firſt for a City, on account of the Multitude of Houſes and Inhabitants. Several Canals are cut through the Streets, on which are a great Number of Barks, and alſo Bridges, very well built: Theſe Canals receive their Water from a great Lake on the Weſt Side of the Town.

Beyond this Town, the Canal is extended farther than one can ſee, in a Right Line, with a Cauſway of fine Free-Stone along the Edge of it. On the Eaſt appears another Lake, and theſe two Lakes reach as far as *Ou kiang*. About a League on this Side, we obſerv'd the Cauſway was ſeven Foot high, cover'd on all Sides with Free-Stone, which appear'd like a ſolid Bridge. At proper Diſtances there were ſmall Arches made through it, for the Water to paſs into the Fields, which were ſown with Rice, and at this Time quite flooded. This Night uſhering in the Feſtival of the Nativity, we ſaid Maſs in the Hall, which was as ſteddy as if the Bark had ſtood ſtill.

On Chriſtmaſs-Day we found our ſelves at the Foot of the Walls of *Sou tcheou*, in a Canal near forty Foot broad: It lies North and South, in a Right Line, along the Side of a Wall, at leaſt a League in Length. Our Bark was ſtop'd over-againſt a great Arch of a magnificent Bridge, under which is a Paſſage into a great Canal, which runs towards the Weſt.

In the Field, not far from the Bank, we beheld a kind of ſquare Pavillion, or Edifice, with a double Roof, cover'd with Yellow Tiles, and encompaſs'd with a Wall, with Holes through, towards the Top,

and

and adorn'd with Variety of Figures: It is a Monument which the Mandarins erected in Memory of the Honour done them by the Emperor *Cang hi*, when he viſited their City without that ſplendid Equipage and Pomp which belong'd to his Dignity. There is engrav'd, on a Stone of this Edifice, the Inſtructions which were given by him to the Viceroy, for the Government of the People.

Early in the Morning we enter'd the City, through the Weſt-Gate, and after having paſt about five or ſix * Lys on different Canals, we arriv'd at our Church, where we found the *Pere Simon Rodorigues*, who preſided over a numerous and zealous Society of Chriſtians. Near the Gate, through which we enter'd, we ſaw a Tower ſix or ſeven Stories high; and in the Suburbs, about a League from the Walls, another of the ſame Height. The Figure was a Polygon.

This Day we receiv'd a Viſit from *Hiu laoge*, Grandſon of *Paul ſiu*, a moſt zealous Advocate for the Chriſtian Religion: He is a *Hamlin*, that is, a Doctor of the higheſt Rank. He was choſen by his Majeſty to be near his Perſon, for his Skill in Compoſing and Printing. This renders him a very conſiderable Perſon: His Billets of Invitation are wrote in the ſame manner as thoſe of a Viceroy. This illuſtrious Chriſtian, notwithſtanding our Oppoſition, fell on his Knees to ſalute us, and beat his Forehead againſt the Earth, to ſhew the Reſpect that he bore to the Preachers of the Goſpel. On the 26th we viſited the Viceroy of the Province, who reſides in this City, who receiv'd us with a great deal of Civility and Politeneſs.

The 28th we left *Sou tcheou*, paſt along the great Canal about two *Miſes* Northward, and then turn'd into one more ſmall, towards the Weſt, ſtill continuing in the Suburbs for a League together.

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* *Ten Lys make a League.*

After

After I had beheld the Walls of *Sou tcheou* on one Side only, and had conſider'd the Largeneſs of the Suburbs, and the Multitude of the Barks, I eaſily perſuaded my ſelf that the City might be, as they aſſert, more than four Leagues in Circuit, and that it contains ſeveral Millions of Souls.

As ſoon as we left the Suburbs, the Canal grew conſiderably larger, and was extended in a Right Line the Space of ten Leagues, as far as *Vouſſie hien*, a City of the Third Rank. We went cloſe by the Walls, which are twenty four Foot high, but not very ſtrong: There is a Foſſe, or Canal, which encompaſſed the City, the Space between which and the Walls is very neatly kept, and affords very agreeable Walks; beſides, the Canals croſſing each other in ſeveral Places, form Variety of little Iſlands, which are famous for Tea that is ſent from thence all over the Empire.

From hence the Canal runs North Weſt through Fields extremely well cultivated, and as level as a Bowling-Green. There appears a continual Succeſſion of Hamlets and Villages, which yield a very agreeable Proſpect, there being nothing to intercept the Sight: But the moſt delightful Scene of all is, when the Proſpect is bounded by ſome large City.

On the 30th of *December* in the Evening we arriv'd at *Tchan tcheou fou*, a very famous City, and of great Commerce. We only paſt a ſmall Part of the Suburbs of about half a League: The Barks were ſo numerous that they quite cover'd the Water. This Evening they ſurpriz'd two Thieves, who by Favour of the Night crept into our Bark; one of them found means to make his Eſcape, and we hinder'd the other from being carried before the Mandarins; ſo that when he was let go, he made the beſt of his Way to a little Bark, where there were ſeveral of his Accomplices, with whom he diſappear'd in an Inſtant: It is ſaid that theſe Thieves burn a ſort of a Paſtil, the Fumes of which procure Sleep.

Soo-chou

The 31ſt in the Morning we left *Tchan tcheou*, and found that the Canal was much narrower, being but twelve Foot broad; the Banks were ſeventeen or eighteen Foot high, and perpendicular: About forty nine Lys farther, the Canal runs in a ſtraight Line quite out of Sight; the Sides were lin'd to the Height of Ten or Twelve Foot, with fine Square Pieces of grey Marble of the Colour of Slate.

About two Leagues on this Side *Tan yang* we were oblig'd to quit the Canal, and continue our Journey by Land: At this Place they were making the Canal of a greater Depth, that the Barks, which tranſport the Tribute to Court, might paſs with Safety. Though the Paſſage had been cloſed but one Day, we found an infinite Number of Barks ſtopt, and thoſe who belong'd to them, like us, purſuing their Journey by Land-Carriages.

The Mandarin of *Tan yang*, who had Notice of our coming the Day before, ſent us Calaſhes, Horſes and Porters to conduct us to *Tching kiang fou*. Thoſe who carry'd us and our Baggage travelled at the Rate of a good *German* League an Hour, ſo that in two Hours Time we arriv'd at *Tan yang*; on this Side of which, near the Canal, we ſaw a Tower ſeven Stories high, and over two large Bridges of Marble with only one Arch: The Suburbs of this City are pav'd with Marble, and the Walls are of Brick twenty four foot high, and built on a Marble Foundation.

On the North of this City lies a Lake five or ſix Leagues in Circumference, on the Side of which we travell'd about a League before we arriv'd at *Malin*; it is a Town near two Leagues beyond *Tan yang*. We there paſs'd the Night in a Houſe that the Chriſtians had prepar'd for us: Though this Town conſiſts of one Street only, yet we were aſſur'd that it contains more than 200,000 Souls. It is pav'd with Marble, as all other Towns were, as far as *Tching kiang*

kiang fou; in ſeveral Places we ſaw Pieces of white Marble ſix Foot in height, on which were ſeveral Figures *in Relievo*, but wretchedly done.

The ſecond of *January* we arrived at *Tching kiang*: We paſs'd about 1300 Geometrical Paces along the Suburbs, all paved with Marble; the Pieces of Marble, wherewith the Middle of the Street is paved, are three Foot long, and two broad. After we had paſſed above a League by the Side of the Walls, which are thirty Foot high, and in good repair, we turned over a Marble Bridge into another Part of the Suburbs, where we met with ſuch a Concourſe of People, that a Paſſage could not be open'd for us without ſome Difficulty.

The City of *Tching kiang* is none of the largeſt, for it is only a League in Circumference; but it is very conderable for Commerce, and being ſo near the Sea, may be reckon'd the Key of the Empire. Its Diſtance from the Sea does not exceed two Days Journey: It is alſo a fortified Place, there being a large Garriſon, and eighteen Pieces of Cannon which command the Port.

We had not gone the Length of a Street in this Quarter, but we perceiv'd a little Mountain, the Top of which affords one of the moſt agreeable Proſpects in the World. On one Side appears the City of *Tching kiang*, on the other the large River *Yang tſe kiang*, which the *Chineſe* call the Son of the Sea, or *Ta kiang*, the Great River, or, more ſimply, *Kiang*, The River; and indeed it is ſo very large, that one would take it to be an Arm of the Sea. On the oppoſite Banks we beheld *Koua tcheou*, which, though not a City, has all the Privileges of one, and is a Place of great Trade: At the Foot of this Hill is the Port, where there is always a prodigious Concourſe of People, who make no ſmall Buſtle and Noiſe.

'Twas here we croſs'd the River, which at this Place is more than a League over; about 700 Paces in the River is a Place which looks like an enchanted Iſland, the Natives call it the Golden Mountain. It is about 600 Foot in Circumference; on the Top is a Tower ſeveral Stories high, encompaſs'd with Pagods and the Houſes of the *Bonzes*.

On the other Side of the River we enter'd into a Canal, and paſs'd *Koua tcheou* in the Night Time. Early in the Morning we arrived at *Yan thou fou*; it is a fine City, is well peopled, and has a great Trade. It is ſaid to contain 2,000,000 of Souls.

The 10th of *January*, at ſix in the Evening, we proceeded in Litters, and took up our Lodgings about four Leagues and a half from thence at *Chao pe*, a large Town: We travell'd great Part of the Way on a fine Cauſeway, on the Side of a Canal. The 11th, after having travell'd ſeven Leagues without ſtopping, we arrived at *Kao yeou tcheou*: This Country is flat, and almoſt all under Water: We travell'd upon a Cauſeway of about thirty Foot broad, and ten or twelve high, cover'd in ſome Places with Marble, eſpecially on the Side towards the Canal, which we left on our Right Hand.

Beyond this appear'd a great Lake, a League in Breadth, which is parallel to the Canal. The Country on the Right Hand is likewiſe overflow'd, excepting a few Spots which are ſown with Rice, and on which appear ſeveral Hamlets, whoſe Houſes are cover'd with Reeds, and the Walls made of Cane daub'd with Clay: The vaſt Number of Barks, under Sail, and rowing through the Fields, yielded a very diverting Spectacle.

We were inform'd that *Yao yeou tcheou* is a fine City, but we did not ſee it our ſelves, we only paſſed by the Side of the Walls about 1200 Paces. In the Suburbs we ſaw a Tower ſeven Stories high, and another ſquare Edifice near the ſame Height, whoſe Di-

Dimenſions decreaſed like a Pyramid, but did not, like it, end in a Point: The Suburbs were large and well built.

The 12th in the Morning we travell'd ſix Leagues on the Cauſeway, which lies between the Lake and the Canal: Here the Lake appear'd like a vaſt Ocean, with an infinite Number of Barks under Sail. We alſo ſaw large Flocks of Wild-fowl, which, when they were upon the Wing, ſeem'd to darken the Sky: In the Afternoon we travell'd ſix Leagues farther to *Pao hing hien*, our Road lying ſtill between the Lake and the Canal. On the Right the Country is flat and well cultivated, but a great Part of it is under Water.

On the 14th, after having gone eight Leagues farther, we came to *Hoai ngan fou*, which ſeem'd to us to be a more conſiderable City, on all Accounts, than *Yang tcheou*. The Grand Maſter of the Waters, Canals and Rivers, has his Reſidence here, who then took up the publick Inn, where thoſe whom the Emperor ſends for ought to lodge, inſomuch that we were obliged to content our ſelves with a wretched Hut made of Mats and Reeds, notwithſtanding the Coldneſs of the Seaſon, and the Snow, which drove into the Places where we lay. Three Mandarins lodged with us, who were greatly pleaſed with the Sight of ſome of our Books, and the Images of Paper which they found therein: We made them a Preſent of a *French* Crown, for which they return'd us the ſame Weight in Silver, and invited us to drink Tea in their Apartment, where they regaled us with ſeveral kinds of Fruits.

On the 15th in the Afternoon we went to lodge at *Tchin kiang pou*, a large Town about three Leagues farther: The Country is flat, well cultivated, and in ſome Places half under Water, which renders it fit for bearing Rice: Here are Plenty of Geeſe, Wild-Ducks, Pheaſants, &c.

We did not leave this Place till the 17th, which was almoſt entirely taken up in croſſing *Hoang ho*, or the Yellow River, on account of the Ice which retarded our Paſſage. The River at this Place is no more than 450 Toiſes, or 900 Yards in Breadth, the Mouth of it being twenty five Leagues diſtant: The Channel is indifferently ſtraight, the Banks are of a yellowiſh Clay, which mixing with the Water makes it of the ſame Colour, whence it derives its Name. If this River was not kept within its Bounds by Dikes, it would make dreadful Havock in the Country, for which Reaſon they are very careful to keep them in Repair.

We took up our Lodgings in a Country Town; the Road to it was exceeding ſmooth and pleaſant, the Plains well cultivated, and full of Hamlets, ſome not fifty, and none more than 200 Paces diſtant from each other. About a League from the River we met with a Cauſeway diſcontinued in one Place, over which is a kind of a Wooden Bridge, ſupported by large Stones of ten or twelve Foot high. The Bridge is about 300 Paces in length, paved very handſomly with ſquare Stones. We afterwards paſs'd a Canal parallel to the Yellow River, which runs directly North, and took notice of three other fine Cauſeways as we paſs'd along, which are the common Roads to different Cities.

Hitherto we had not met with one Flock of Sheep in our Journey, but we had ſeen Plenty of white Goats, and black Hogs, but few Cows and Buffaloes, a great many ſmall Mules, Aſſes, and a ſorry kind of Horſes, which are generally uſed for Travelling. The People are ſo numerous that they perform the Offices of Beaſts of Burden themſelves, even to the carrying each other; and tho' the Land is very fruitful and well cultivated, yet it would not ſuffice to yield Suſtenance both for Man and Beaſt. The Houſes of the Suburbs and Country Towns, be-

yond

yond *Hoai ngan*, are made of Reeds and Earth, and cover'd with Straw.

The 18th we travell'd eleven Leagues to *Sou tſien hien*; the Country ſtill continued flat and level, with ſeveral large Cauſeways, the Deſcent or Slopes on each Side of which are kept in good Repair: Theſe Cauſeways are commonly ten or twelve Foot high, and twenty five or thirty broad, which renders Travelling very commodious and pleaſant.

Almoſt all the Day our Journey lay by the Side of a ſmall River, whoſe Stream is very ſwift; by the Courſe it is probably the ſame we miſtook for an artificial Canal the Evening before: The Land here is marſhy, full of Water, and the Trees which grow in that Place reſemble the Birch-Tree.

Sou tſien hien ſtands upon a riſing Ground, the Walls are half in Ruins, and the Suburbs are much preferable to the City: Near the Walls appear'd a kind of a Palace newly built, which is a Monument in honour of the Emperor *Cang hi*, who paſs'd through this City on his Way to *Sou tcheou*. The principal Part of this Edifice is a ſort of an oblong ſquare Salon, open on all Sides, with a double Roof cover'd with Yellow Tiles.

On the 19th we left *Sou tſien*; about half a League beyond it we found ſeven flat Bridges lying all in the ſame Line: They are each 100 Foot long, with Rails on both Sides, and Triumphal Arches at each End, made of Wood; beyond this they were building another, and ſtill farther we found a ninth, but not very neatly built. The Number of the Canals, which ſeem here to form a kind of a Labyrinth, make theſe Bridges neceſſary; the Country ſtill continues flat, but not ſo ſmooth and level as before, nor yet ſo well peopled nor cultivated as on the preceding Days; the Soil is hard, black and barren, and the Houſes made of Straw and Earth.

This Day and the following we travell'd but Six Leagues, and ſtop'd at *Hong hoa pou*, a pretty large Town, where the Country had a better Aſpect, and the Hamlets were more frequent. We alſo met with a ſort of Centry-Boxes for Sentinels, placed at proper Diſtances: The Cauſeway reaches no farther than *Sou tſien*. On this Day we diſcover'd a Flock of Sheep, which was the firſt we had ſeen; the Reaſon of this perhaps is, becauſe they let none of their Land lie uncultivated, and conſequently there muſt be but little Graſs.

The 21ſt we began to ſee ſeveral Orchards planted with Fruit-Trees: The Road in general, beyond *Yang tcheou*, is extremely good and commodious; for tho' it was the Depth of Winter, we did not find one bad Step; there is neither Dirt, nor Stones, nor the leaſt Inequality: After Dinner we went Six Lys farther; on our Right we ſaw a Hill, whoſe Ridge runs North and South; we lodg'd at *Li kia chuang*.

As far as this Town we had ſeen lying in the Fields a great many Rollers, ſome hollow in the middle, ſome ſolid, which ſerv'd to level the Ground, and keep it ſmooth. On the 22d we croſs'd the little River, on whoſe Bank the Town ſtands, and four Leagues beyond came to *Y tcheou*, where the Aſpect of the Country continu'd ſtill the ſame, and the Roads were dry and ſandy: This City ſeem'd to be no more than half a League in Circumference; the Walls were of Brick, and in good Repair.

The Governor made us a Viſit in our Inn, and diſpatch'd a Meſſenger to give Notice of our coming along the Road, which prov'd very ſerviceable to us, otherwiſe we ſhould have found it difficult in this Province [*Chan tong*] to have got a ſufficient Number of Porters to have carry'd our Baggage.

We paſs'd into one Part of the Suburbs, over a Bridge with five ſmall Arches; it is of Marble, with Rails of the ſame, adorn'd with Lions very indifferently carv'd.

Fine Sheep-Fold.

carv'd. Without the Suburbs are a great Number of Tombs made of Earth, in the Form of a Pyramid, with Inſcriptions engrav'd on Marble: We lodg'd Four Leagues beyond *Y tcheou*, at a wretched Town, whoſe Houſes were made of Earth cover'd with Stubble; the Soil is ſandy, which renders the Road troubleſome to Travellers on account of the Duſt. Beyond *Y tcheou* the Country is not ſo open, for one begins to ſee quick-ſet Hedges of a ſtrong rugged kind of a Thorn: At the diſtance of every half League, we met with Sentinels in their Boxes, or Huts, which are about Twelve Foot high, made of Earth or Turf: They make Signals in the Night by putting Fire on the Top of their Huts, and in the Day by hanging up Pieces of Cloth.

The 23d we travell'd Nine or Ten Leagues: In the Morning the Country was very unequal, and ſometimes we were forc'd to go down very ſteep Deſcents; the Land in many Places was barren; but in the Evening we came into a very fertile Plain, lying between two Ridges of Mountains, one on the Eaſt, the other on the Weſt; theſe latter were high, ſteep, and craggy, and frightful to behold on account of the naked Rocks.

The Houſes of the Towns that we ſaw are built of Stone, in a very coarſe manner; the People are generally employ'd in ſpinning or weaving the gray Silk of *Chan tong*. It was there we firſt ſaw the wild Silk-Worms that live indifferently on all ſorts of Leaves, which produce a greyiſh Silk, of which is made the Stuff call'd *Hien tcheou*; it waſhes very well, and is uſed throughout the Empire; tho' it is not very gloſſy, it is worn by Perſons of Quality in their own Houſes.

The 24th we travell'd all the Day between barren Mountains, but the Valleys are well cultivated and peopled. We din'd at *Mong in hien*, a ſmall City, whoſe Walls are but Twelve Foot high, and in bad Repair:

Repair: Tho' the Road was full of Aſcents and Deſcents, it was very dry and good, but duſty.

The 25th we went Eight Leagues, and paſs'd through the Suburbs of a ſmall City, [*Sin lai hien.*] Our Road lay through a fine level Country, well-inhabited and cultivated, and abounding with Fruit-Trees: The Ridge of Mountains ſtill continued on both Sides, about a League from the Road; here and there appear'd an open Space, through which one might ſee the Country at a vaſt Diſtance.

The 26th, after having travell'd three Hours among frightful deſart Mountains, we came to a Plain well-cultivated, and abounding with Fruit-Trees. After Dinner we found the Country equally charming, till we came to *Tai ngan tcheou*, which lies at the Foot of a hideous Mountain, which covers it from the North-Winds: This City has a very agreeable Situation, and the Walls are Twenty-five Foot high; but the Houſes within are very deſpicable.

The 27th we reſted to give Time for our Baggage, which came a different Road, to overtake us. The 28th we travell'd Nine or Ten Leagues among ſteep craggy Mountains, where very little of the Land was cultivated, tho' the Towns were numerous enough, and well-peopled: One Third of them had large Wens or Swellings in their Necks: It is ſuppoſed that the Well-Water, which they are oblig'd to make uſe of, is the Cauſe.

The Inns are very inconvenient; the Beds are only Brick Forms of the Length of a Man: The Entertainment is alſo very bad, tho' Pheaſants are not much more than a Penny a piece. The Mountains, which I mention'd before, are not extremely high, but they are generally without any Trees: Some of them are cover'd with Earth, and were formerly cultivated; and their being neglected now, is the only remaining Sign of the Ravages of War that we have hitherto

per-

perceiv'd: Any other Kingdom would have been exhauſted of Men, after ſo many unheard of Maſſacres; for it is ſcarcely credible how many Millions of Men have periſh'd by Famine and Sword, ſince the laſt Emperor of the Dynaſty of *Ming*. The Decline of this Dynaſty began by an almoſt general Famine: This Calamity was favourable to a great Number of *Banditti*, whoſe Intention was to live by open Violence; they enter'd, Sword in Hand, into the Towns and Cities, and taking from thence the choiceſt young Men, they maſſacred the reſt of the Family, to the end that they having neither Father, nor Mother, nor Houſe, nor Home, might remain firmly attach'd to their Intereſt.

The Heads of theſe *Banditti* made away with each other, till at length there were but two left, one of whom was ſo ambitious as to aſpire after the Empire; to facilitate which Deſign, he made himſelf Maſter of *Peking*, and oblig'd the Emperor to hang himſelf thro' Deſpair; even whole Provinces were depopulated; to which if you add the War made by the *Tartars*, who were invited to ſuppreſs the *Banditti*, and the laſt Civil War, it will be no hard Matter to conclude, that no Empire but *China* could undergo ſuch Devaſtations without being intirely ruin'd.

The 29th we travell'd three Leagues between Mountains as rugged and craggy as before: We paſs'd by one in Shape of a Cone, on whoſe Top was a ſmall Pagod, to which they aſcended by very difficult Stairs of about 200 Steps. Soon after there appear'd in view an extenſive Plain, wherein we travell'd the reſt of the Day, very much incommoded with Duſt, otherwiſe the Road was extremely good. At the end of Nine Leagues we took up our Lodging; but about two Leagues before we arriv'd, we paſs'd near a ſmall City call'd *Tchang tſin hien*; we were oblig'd to paſs over a Bridge built before the Gate of the City, acroſs a River which was then dry.

This

This Bridge conſiſts of Nine Arches, ſupported by very large ſquare Stone Piers, which make the Arches but ſmall: The Poſts which ſupport the Rails are rudely carved in the Shape of Animals; the whole is made up of a kind of blackiſh Marble, quite rough and unpoliſh'd, and the Pavement of the Bridge is of the ſame. We found a great deal of this Marble in the two Provinces that we paſs'd thro', but eſpecially in this of *Chan tong*, wherein we are; and it is probable that the Mountains which we ſaw conſiſt of it, becauſe in thoſe Places where the Earth was waſh'd away, they had the ſame Appearance.

The 30th we travell'd Ten Leagues in a champain Country, well cultivated, and abounding with large Hamlets or Villages, which one might eaſily miſtake for Country-Towns. The Road is duſty, which incommodes Travellers very much: In every Town are ſeveral Pagods, which are the only Edifices built with Brick; all the reſt are of Earth and Straw: The Roofs and Parts near them are full of Ornaments, ſuch as Foliage, Birds, and Dragons, and are cover'd with red and blue japan'd Tiles.

In the Country we beheld, from time to time, ſeveral Tombs made of Earth, in the Form of a Pyramid; and there are generally in theſe Places ſmall Groves of Cypreſs, with a flat Leaf, which look very pretty. Before Noon we paſs'd near *Yu tching hien*; it is a ſquare City, whoſe Walls are made of temper'd Earth mix'd with Straw; and, in ſeveral Places, of Bricks harden'd by the Sun, and rough-caſt with Potters Clay; the Publick-Houſes, or Inns, are the moſt wretched we have yet ſeen.

Beſides a great number of Towns which lie acroſs the high Road, we often meet with Inns on the Borders of it; theſe are miſerable Huts made of Reeds, or at beſt a kind of Cottages, with Walls made of Mud

Mud and Earth, much frequented by the Vulgar: On the greateſt Part of the Towers may be ſeen Iron Bells, very inartificially caſt.

The Extent of our Journey on the 31ſt was Twelve Leagues: Within two Leagues of the Town where we lodg'd, we ſaw on our Left the City *Pin yuen hien*, which ſeem'd to be about two Leagues in Circumference. We ſaw in the Suburbs we paſs'd thro' an infinite Number of People, and a great many Timber-Yards full of Wood, for which there appear'd to be a great Demand.

Eight Leagues from this City we found *Te tcheou*, a large City, ſituate on the great Royal Canal, and encompaſs'd with fine Brick Walls: That Part of the Suburbs through which we paſs'd, appear'd like a City for Extent and Number of People. From *Te tcheou* the Road, which was before a little hollow, became level with the Ground about it, and, excepting the Duſt, was exceeding pleaſant. The Plain is as level as a Garden, full of ſmall Towns ſurrounded with Fruit-Trees, and diverſify'd with Groves of Cypreſs planted near the Tombs, which form a very agreeable Landskip; the Soil is a kind of Potters Clay, but ſomewhat more gray and ſoft, and the Carts are drawn by Oxen, in the ſame manner as by Horſes in *Europe*; the Houſes are moſtly made of Earth, and are very low, with almoſt flat Roofs. They are compos'd of Reeds cover'd with Earth, and ſupported with Mats which lie upon the Spars and Joiſts. One may judge by this Specimen of the Goodneſs of the Inns, which are not ſo well built by much. They uſe no Fire-Wood; their principal Fuel is Pit-Coal, and that cannot be cheap, for in the Inns they burn a great Quantity of Reeds and Stubble, of which there is abundance.

The Royal Canal, which lies to the North of this City was frozen up, on which for half a League together

gether we ſaw a Row of Barks, which lay ſo near each other, that they ſeem'd to touch. Beyond *Hang hoa pou* we ſaw frequently a ſort of ſquare Towers made of Brick, conſiſting of two Stories: Their Height is about Forty-five Foot, their Length Fifty or Sixty, and their Breadth Eighteen or Twenty, with Seven Battlements on one Side, and Three on the other: Their Towns are incloſed with little Mud-Walls, with two Gates at each Extremity of the chief Streets, and over theſe Gates are the Pagods, or Idol Temples.

The 1ſt of *February*, four Leagues from the Place where we lodg'd, we enter'd the Province of *Pe tcheli:* We paſs'd through the Extremity of the Suburbs of *King tcheou*; the Walls ſeem'd to be made of Earth; we judg'd it to be ſquare, like the reſt of the *Chineſe* Cities. Within the City appears an Hexagonal Tower of eleven or twelve Stories, but decreaſing in Circumference as it riſes higher: There were Windows on all ſides of each Story. We beheld ſeveral of the ſmaller Towers in the North and South Parts of the Suburbs: The Inhabitants make uſe of theſe Towers to ſecure their Effects in troubleſome Times, and when they fear an Irruption of Robbers: The Houſes of the Country-Towns are of Earth and Straw, and their Roofs are almoſt flat. To ſpeak in general, in all our Journey from *Ning po* we did not take notice of one Building, except the Publick ones, that was worthy of Obſervation: We took up our Lodging five Leagues beyond *King tcheou*, at a City call'd *Fou tching hien.* It was there that we learn'd that the Empreſs, Mother of the Emperor *Cang hi*, died on the 27th of the preceding Month. In conformity to the Cuſtom of the Empire, we took from our Caps the Tufts of red Silk; this is accounted a Diſtinction or Sign of Mourning. This Ceremony is obſerv'd for twenty-ſeven Days throughout the Empire,

pire, accounting from the Time the News firſt arriv'd, and if any Perſon fails herein, he is liable to be puniſh'd.

The 2d was the Beginning of the *Chineſe* Year; this is obſerv'd as a Time of Rejoicing for ſeveral Days: Beſides the common Salutations, there were publick Diverſions, Illuminations, and Fire-Works.

This Day, after having din'd at a large Town ſeven Leagues from *Fou tching*, when we left the Town, we paſs'd over a fine Marble Bridge, about twenty Foot long; the Rails were of Marble alſo, with Figures in *Baſſo relievo*, more accurately done than what we had ſeen before: There is a great Quantity of Marble in this Province; the Country is level and well cultivated, full of Towns and Villages. The little Towers we mention'd before are alſo very numerous, inſomuch that one would, at a diſtance, take the Towns to be ſo many Fortreſſes; all the Houſes are made of Earth, with flat Roofs, cover'd with Straw. We met upon the Road a great number of Couriers, with little Boxes at their Backs, wrap'd in yellow Stuff, which is the Imperial Colour; they were probably carrying the News of the Deceaſe of the Empreſs to different Places. This Evening we travell'd four or five Leagues; and, after having paſs'd near *Hien hien*, we took up our Lodging at *Kie kia lin*.

Our Journey the 3d was eleven Leagues: After we had travell'd about two Hours, we paſs'd near the Walls of *Ho kien fou*, which might be about two Leagues in Compaſs; the Figure of it was ſquare, the Walls and Parapets were of Brick, and in very good Repair: We took up our Lodging at a City call'd *Gin kieou hien*. The Face of the Country that we paſs'd through, was much the ſame as the preceding Days: We obſerv'd in divers Places Marble Monuments, with Inſcriptions placed perpendicularly on the Top of a great Marble Tortoiſe. From

Ning

Ning po we had beheld neither Woods nor Foreſt, but all the Land was well cultivated, except that which was flooded, and a few barren Mountains.

The 4th we left *Gin kieou hien*, which is a City of an oblong ſquare Form, about 1400 Paces in Circuit: The Walls and Parapets are of Brick, with Towers at certain Diſtances, and are more than thirty Foot high; the Houſes, as well as thoſe of the Country-Towns, are likewiſe of Brick, whoſe Roofs are very handſome.

Five Leagues from this City we paſs'd by a large Trading Town, in the middle of which is a Triumphal Arch; immediately beyond this Town a Cauſeway begins, and a League farther we came to marſhy Land, through which the Cauſeway is continu'd about 500 Paces, at the End of which is a large Town, with three Wooden Bridges over the ſame Number of Canals.

Two Leagues from hence we paſs'd through the City *Hiong hien*. The Street we went thro', is adorn'd with four Triumphal Arches; the Pillars ſtand upon Baſes of white Marble about three Foot high, compoſed of four Stones bound together with Iron Hoops, and faſten'd with large Pins of the ſame Metal; the Pillars themſelves were of Wood.

After we left *Hiong hien*, where we dined, we went four Leagues farther to *Pe keou ho*, a large Town, where we took up our Lodging. At the two Extremities of this Place are two Gates, with Pagods built over them; the Country-Towns begin now to be more neat, and the Houſes are cover'd with thick Tiles.

The 5th, at the diſtance of two Leagues from the Town, we paſs'd ſeveral Canals; and one League farther we croſs'd *Sin tching hien*; it is of a ſquare Figure, and is no more than 12 or 1300 Paces in Compaſs.

After

After Dinner we croſs'd the City *Tſo cheou*, through the principal Street, which is very broad, and lies in a right Line. This City is 3000 Paces in Circumference, and is better peopled than the reſt. The Suburbs on the North and South Sides of it are very large, the Streets handſome and ſtraight; but the Houſes are low, after the *Chineſe* manner, none of them exceeding two Stories. At our Departure out of the North Part of the Suburbs we met with a very agreeable Proſpect; on the Right was a ſpacious Plain, which, as far as our Sight could reach, was without the leaſt Eminence or Inequality; on the Left was a Chain of Mountains, on the Side of which our Road lay to *Peking*, and which ſeem'd to be the Bounds of the Province *Pe tche li*.

Soon after we came to a Bridge of nine Arches, which are ſupported by Piers of ſquare Stone: The whole Work is ſolid and ſtrong, and the Bridge is paved with large ſquare Stones, and the Sides of it are wall'd or rail'd with large Pieces of Marble, two Foot and a Half high, which ſlide into Grooves in the Sides of Poſts made of the ſame: There are ſixty-two of theſe Poſts on each Side. The Pieces of Marble in the middle are about ſix Foot long, but they decreaſe gradually towards each End of the Bridge. One Part of the Bridge is join'd to a Cauſeway made of Earth, about 500 Paces in Length; at the End of it is another Bridge made like the former, on each Side of which are thirty-four Poſts. At the Entrance we left on the Right a *Che Pei*, that is, a large Marble Stone placed in a large ſquare Room made of Brick; it is ſupported by a Marble Baſe, two Foot and a Half high, and four Paces ſquare. It is, doubtleſs, a Monument erected to the Memory of ſome illuſtrious Perſon, of which we had ſeen ſeveral near the Road.

For three Days paſt the Soil was more grey and hard than uſual, and we continued to meet an infinite Number of Paſſengers going backward and forward.

We took up our Lodging two Leagues from *Tſo tcheou*, at a large Town call'd *Leou li ho*. We travell'd this Day twelve Leagues.

The 6th we left this Town, and as ſoon as we were got out of the Suburbs, we found a very handſome Bridge, about a hundred Geometrical Paces in Length, and twenty Foot in Breadth, with two large Triumphal Arches at each End. The Rails or Side-Walls of the Bridge conſiſt of large flat Stones, ſome white, others grey, which are ſupported by ſmall Pillars of the ſame, very much reſembling Marble. Theſe Stones are artificially cut, and adorn'd with variety of Mouldings. The Bridge is paved with large handſome flat Stones, to which is join'd a great Cauſeway, twenty Foot broad, and ſix or ſeven hundred Paces long; it is paved in the ſame manner.

Four Leagues from *Leou li ho* is ſituate *Leang hiang hien*, a conſiderable City, but very indifferently wall'd. About a League beyond this, we paſs'd over a fine Bridge, the Rails or Side-Walls of which are large handſome white Stones: At the four Extremities were placed the Figures of Elephants. We ſaw another, the great Stones on the Side-Walls of which were carv'd like Rails. We travell'd this Day but three Leagues.

We ſtop'd at a Village eight Leagues on this ſide *Peking*, to wait for News from the Fathers of our Society, who were at Court. We there learn'd the melancholy News of the Death of *P. Ferdinand Verbieſt*, which happen'd the 28th of *January*. The Emperor ſpared nothing that was neceſſary for his Preſervation, whom he honour'd with his Favour. One of his chief Phyſicians was order'd to attend, but too late, for he inform'd the Emperor, to uſe his own Expreſſion, *That Nine Parts of him in Ten were already dead*; and he accordingly expired a few Days after.

The 7th, the Fathers at Court ſent an Officer of the Mathematical Tribunal to conduct us to *Peking*.

None

None of them were permitted to come in Perſon, on Account of Mourning for *Pere Verbieſt*, which they were oblig'd to obſerve after the *Chineſe* manner. We ſet forward on our Journey about One in the Afternoon.

On this Road, which is forty Yards and upwards in Breadth, there was ſuch a dreadful Noiſe cauſed by the Multitude of People, Horſes, Mules, Aſſes, Camels, Chaiſes, Litters, and Carts, that it is impoſſible to give you any tolerable Notion of it.

We croſs'd *Lou keou kiao* about three Leagues from *Peking*: It is a little City, about 1200 Paces in compaſs; the Appearance of it was very agreeable, the Walls were extremely well built, and it had two double Gates, with a Place for Arms, and handſome Rooms over it. At the Entrance of the City we paſs'd over a Bridge, the fineſt we had yet ſeen; the Arches were ſmall, but the Walls on each Side were made of a hard whitiſh Stone reſembling Marble. Each Stone was five Foot long, three high, and ſeven or eight Inches thick, ſupported at each End with ſmall Pillars, adorn'd with Mouldings, and the Figures of Lions. I reckon'd, on one Side only, 147 of theſe Pillars. It was paved with large flat Stones, joined as exactly together as the Floor of a Hall. The Walls of the City are handſomly built, and are Forty Foot high. The Rampart is not very thick; the raiſed Way is broad, and artificially made, as well as the Parapet, the Battlements of which are very near each other. The Road from this City to *Peking* looks like one continued Street, there is ſuch a Number of People continually paſſing backward and forward.

Four or five hundred Paces from the farther Gate we were ſtop'd at the Cuſtom-Houſe, but our Baggage was ſuffer'd to paſs without Examination. During our Stay, a Perſon open'd the Window of my Vehicle, and demanded if we were come to pay Tribute to the Emperor; for it is worth obſerving, that the *Chineſe*

think themſelves to be, by far, the moſt conſiderable Part of the World, and all thoſe Nations that ſend Preſents to their Emperors are their Tributaries. Thus they not only place *Korea*, *Japan*, *Bengal*, and *Sarmacand* in that Number, but even all the *Mahometans*, and the *Muſcovites* themſelves.

About a League before we arriv'd at *Peking*, we ſaw all the Country over-run with little Groves of pretty tall Trees, and enclos'd with Walls made of Earth. Theſe are ſo many different Burying-Places. About Four in the Afternoon we enter'd *Peking*, thro' a double Gate, as all the other Gates of the City are. It was quite cover'd with Iron Plates, faſten'd with a great many Rows of very large Nails. The Walls are from thirty to thirty-five Foot high, on which are placed ſquare Towers at proper diſtances. The Street thro' which we paſs'd lay in a direct Line, and was in Breadth from forty-five to fifty Foot. We paſs'd along it a good half League, in the midſt of an incredible Throng of People; and yet not one Woman was to be ſeen among them. Every now and then we met with a kind of Mountebanks or Jugglers, with Crouds about them of fifty or ſixty Men. A Stranger would naturally conclude it was the Time of ſome great Fair, or other publick Aſſembly.

We could not perceive the End of this large Street, when we turn'd ſhort into another almoſt as large as the former, and the Throngs of People the ſame. In both theſe Streets the Houſes are low, being nothing but a Ground-Floor; and there is nothing to attract the Eyes, but the Shops of the great Merchants, which for Neatneſs and Riches excel moſt in *Europe*. The Entrance into theſe Shops is finely adorn'd with Gilding, Paintings, and Sculptures, in a Manner which is very beautiful to behold.

At the End of this Street we enter'd into the Second City, that is, the City of the *Tartars*: The Gate at this Place was double, as before: The ſecond or in-

ward

ward Gate has a large Edifice built over it, with a double Roof; it consists of two Storie: The Tiles are japan'd, and the lower Part is adorn'd with Painting and Sculptures. The Advance-Wall in the Place, which answers to the Gate, has likewise an Edifice erected over it, much larger than the former: It is four Stories high, with twelve square Windows in each, which yields an agreeable Prospect at the Entrance of the second Street of the *Chinese* City.

When we were through both the Gates, we turn'd on the right Hand to the *Portuguese* Jesuit's House, which is over-against, and not far from the Rampart. We pass'd thro' three little Gates, into a square regular Court, on each Side of which was a handsome square Tower, the Tops of them were built in the Manner of an Observatory. In that on the right Hand was a very fine Organ, and in the other a Clock with several Bells.

At the Beginning of the *Chinese* Year, all *Peking* came to see these Curiosities, and the Court was never empty from Morning till Night, during which Time the Organ play'd, and the Chimes went; and many went into the Church, who were inform'd, by a Person appointed for that Purpose, of the Mysteries represented by the Paintings; insomuch that several, who only sought to satisfy their natural Curiosity, met unawares with Motives for their Conversion to the Christian Faith.

An Account of the Journey of certain Chinese *from* Siam *to* China *by Land; extracted from their own Memoirs.*

TO travel from the Kingdom of *Siam* to *China*, according to some *Chinese* Memoirs, it is necessary to cross the Kingdom of *Labos*; the principal and best

beſt peopled Cities through which they paſs, are *Kiang haii*, *Kiang ſeng*, *Kemeret mohang ſeng*, the Capital of *Labos mohang lee*, *Mohang long*, the Capital of another Principality or Province, and *Mohang Vinan*, which borders upon *China*, or which is Part of *China* itſelf.

From *Kiang haii*, or * *Mohang kiai*, to *M. Kiang ſeng*, is reckon'd ſeven Days Journey; from *M. Kiang Seng* to *M. Keinaral*, ſeven other Days Journey; from *M. Keinaral* to *M. Leng*, eight Days Journey; from *M. Leng* to *M. Lee*, ſeven Days Journey; from *M. Lee* to *M. Meng*, eleven Days Journey; from *M. Men* going towards the North, we came to *M. Vinan*, from whence in a little time we come into *China*.

From the Confines of the Kingdom of *Siam* to *M. Leng*, the Capital of *Labos*, there are a great many Woods and Rivers, and numerous Plantations. They met with neither wild Beaſts nor Robbers in all their Journey; the greateſt Part of the Roads are impaſſable with Carts.

M. Leng, the Capital, hath neither Walls nor Fortreſſes, but is incompaſſed with Paliſades; its Circuit is about 400 *Senes*, every *Sene* is twenty *Siameſe* Fathoms.

On the Weſt of this Capital is *M. Co ſang pii*, and ſtill further Weſtward is the great Foreſt of *Pahima pan*. *M. Co ſang pii* was heretofore inhabited by a certain People called *Tai yai*, and the Country which they were Maſters of was a very large Kingdom; it took up three Months to travel round it, but at preſent it is no more than a vaſt Foreſt, which joins to that of *Pahima pan*.

The *Siameſe* have often been heard to ſay, that on the North of the Kingdom of *Siam* there were a People who had the ſame Religion, the ſame Cuſtoms, and the ſame Language with themſelves; and

* *All theſe pretended Cities are dignified with the Title of* Mohang, *which I ſhall afterwards ſignify by the Letter* M. *to avoid Repetition.*

that

that it was from this People they had borrowed all these things, even to the very Name of their Kingdom: And this Nation, according to the *Siamese* themselves, is the same that the *Chinese* in their Memoirs call *Tai yai*.

But because the *Siamese* affirm that in this Nation the Priests are the principal Rulers, it is very likely that the Country which the *Chinese* call *Tai yai*, is the same the *Tartars* call *Lassa*, which is the Dominions of the Sovereign Pontif of the *Lamas*; and that the City of *Co sang pii* is the same as *Barantola*, where the Grand *Lama* keeps his Court, and governs all his Subjects with an absolute Authority.

This appears the more likely, not to say certain, because the Religion of the *Lamas* greatly resembles the *Siamese*; they have both the same Idols, the same Shape, and Garments of the same Colour. Besides the Situation of *Lassa* exactly quadrates with what the *Chinese* call *Tai yai*, and with the Kingdom to which the *Siamese* declare their Religion and Language are owing. They are both situated on the North of *Siam*, in a cold Climate, where Snow falls in *December*, *January* and *February*: All the Difference is, that the *Talapoins* of *Siam* are strict and constant in the Observation of their Laws, whereas the *Lamas* are more loose and unconstant: But this Diversity is rather a Sign of the Difference of their Manners, than want of Conformity in their Religion.

Mohang leng, Capital of *Lahos*, is situate on the Banks of *Menan tai*, or *Menan lai*, which is the Name of the River that runs through it, which River is full of Rocks, and hath its Rise in the North in a Mountain called *Pang yeng*, then taking its Course towards *M. Camorel*, it falls into the River *Menang kon* towards *Bem kiop*. The River of *Siam* has its Source in a Mountain called *King daun*, and that of *Kiang hai* discharges it self into the principal River of the Kingdom of *Siam*, commonly called *Menan*.

In the Capital of the Kingdom of *Labos* there is a great Plenty of Rice, and ſo very cheap, that for a a *Foua*, which is a few Halfpence of our Money, one may buy fifty or ſixty Pound.

There are few Fiſh, but to make amends for that, there is the Fleſh of Buffaloes, Deer, *&c.* in great Plenty. The Months of *May*, *June* and *July*, are the Seaſons for Fruit; which are the ſame Sort that we meet with in the Kingdom of *Siam*, except the *Thoureon*, or *Doarion*, and *Mangeuiton*.

Five Days Journey from *Mohang leng* towards the North there are Mines of Gold, Silver, Copper, and a kind of Red Sulphur of a very ſtrong Smell; 200 *Senes* from the ſame City, and the ſame Side, there is a Pit or Mine of Precious Stones full 100 *Senes* deep, from whence they get Rubies, ſome of which are as large as a Walnut. There are alſo in the ſame Place a kind of Green Stones, or Emeralds, and it is ſaid that the King of *Labos* hath one as large as an Orange; there are alſo Stones of ſeveral other Colours. There is a Brook which runs thro' this Mine, and carries ſeveral along with its Stream, of which they ſometimes gather an Ounce-weight at a time.

As for the Silver Mine, the King receives from it 360 *Catis* yearly; they are *Chineſe* who work in the Mines, and refine the Silver: The Mountains in which it is dug are 300 *Senes* in height, they are quite covered with Graſs, which the Dew preſerves continually freſh and green.

There is alſo found here a Phyſical Root, which the *Chineſe* call *Tong covei*, and a kind of a Tree called *Vende jang*, which bears Flowers as thick as one's Finger, yielding a very delicious Smell; when theſe Flowers open they are of ſeveral Colours, as red, yellow, white, and black, and when the Fruit comes to Perfection it is of the Shape of a Duck. There are in this Country a great Number of theſe Trees, eſpecially where the Dew falls moſt.

The

The Inhabitants of *Mohang leng* trade with their Neighbours, without giving themſelves the Trouble of going amongſt them. Their Commodities are chiefly Precious Stones, Gold, Silver, Tin, Lead, Sulphur, Cotton, and Skeins of Cotton, Tea, Lac, *Braſil* Wood, the Phyſical Root *Tong koui*.

The Merchants of *Mohang lee* bring Elephants to trade with, the *Chineſe* raw and manufactured Silk, Musk, white Hair as fine as Silk, which they get from a certain Animal; of this Hair they make the large Tufts that adorn the Ears of the Elephants, which the King of *Siam* rides upon, and which hangs down to the Ground, as well as the red Tufts wore by the *Chineſe* in their ordinary Caps or Hats.

The Merchants which come from *Tai yai*, which lyes Weſtward, import Iron, red and yellow Sandal Wood, Linen Cloth, printed Callicoes, Veniſon, a kind of red Phyſical Paſte, and other Merchandiſes from *Indouſtan*.

Thoſe of *M. Kemaral* and *M. Kiang* go to *M. Leng* to ſell their Cows and Buffaloes for Silver, Tin and Sulphur. *M. Leng* is tributary to *Havau*, and an Ambaſſador is ſent every Year to pay their Tribute; this does not hinder the *Labos* from appointing a Succeſſor when the King dies, but they are oblig'd to inform the King of *Havau* thereof.

The King of *Labes* has but one Miniſter, who takes Cogniſance of the Affairs of State. There are reckoned eight Cities or Places in this Kingdom, which have each of them a Garriſon of 1000 Men; beſides the 360 *Catis*, which he has yearly from the Mine at the North of *M. Leng*, he raiſes 860 more in the reſt of the Kingdom.

Mohang Meng, the Capital of a particular Province, hath on the Weſt *M. Pan* and *M. Kaa*, on the South *M. Sſee*, on the Eaſt *M. Tcheong* and *M. Kou*, all which depend on *Moang Vinan*; this whole Country is on this ſide the Tropick, ſo that the Sun is never directly over their Heads. The

The Province of *M. Heng* is ſeventeen Days Journey from North to South, and about ſeven from Eaſt to Weſt; there are ſeven Cities which depend on the Capital; a great River runs croſs it, which riſes in a Mountain of the North, and loſes it ſelf in *Menang cong*.

Menang cong having run by *M. Lee*, *M. Kiang* and *M. Lantchang*, it enters the Kingdom of *Camboye*, croſſes it, and falls into the Sea at the Bar of *Baſach*; this River carries large Barks from *M. Kiang kong* and *M. Kiang Seng* as far as the Sea.

The Soil of *M. Meng* produces all ſorts of Fruit which are found in *Siam*, except the *Dourion* and *Mangouſton*; towards the Weſt it hath Mines of Tin, on the North are Mines of Silver, Copper and Iron, and on the South there is one of Salt.

The *Chineſe* traffick with *M. Heng*, and import their Merchandiſes upon Horſes; they take in this Diſtrict the Animals that produce Musk; there are alſo many of them in the Diſtrict of *M. Tai yai*; the Animal that produces Musk is as large as a little Goat, its Body yields a very agreeable Perfume; it has under its Belly a Purſe three or four times as thick as one's Thumb; when they cut it off it ſeems like a Piece of Greaſe or Bacon; they dry it till it is of a Conſiſtence that may be powdered, and then ſell it in the Country for the ſame Weight in Silver; the Powder is yellowiſh, and of a moſt delicate Scent. The Natives are forbid to ſell the true Bags to Strangers, for which reaſon they make a counterfeit Sort of the Skin of the Animal, which they fill with its Blood and other Humours, to which they add rotten Wood, and tye it up, and dry it. The Peaſants bring great Quantities to *M. Meng*, which they exchange for things of little Value, and thoſe of *M. Meng* ſell it for a great Price to Strangers.

Mohang Kemaral is a kind of Capital of a Diſtrict of the ſame Name, it is about 400 *Senes* in compaſs, and eight Days Journey in length, and is tributary to *Havau*; at the time when the *Chineſe* paſſed thro' the

the Country, their King was called *Pra tchiao olang*; they ſend Ambaſſadors yearly to the King of *Havau* to carry their Tribute, which conſiſts of two ſmall Shrubs, one having its Leaves and Flowers of Gold, and the other of Silver.

There are eleven Cities or Colonies in the Diſtrict of *Kamarett*; they are acquainted in thoſe Parts with the Uſe of Fire-Arms, and have great and ſmall Cannon, Muskets, Darts, and Croſs-bows.

When the *Tartars* attempted to make themſelves Maſters of *China*, a great Number of *Chineſe* Fugitives from the Province of *Yun nan* diſpoſſeſſed their Neighbours of their Land, and ſettled there themſelves, and the Inhabitants of *Kamarett* were forced to abandon their City.

Before the *Chineſe* had driven them away, they came regularly every Year to trade with this People, and imported from *China* Velvets, Silks, Camlets, Carpets, Hair, blew and black Cotton Cloths, Musk, Quickſilver, *Chineſe* Hats or Caps, Kettles and other Utenſils of Copper, green Jewels, Gold, Silver, and *China* Ware; inſtead of which they carried away Cotton-Thread, Ivory, Salt of Earth, or Phyſical Paſte called *Jadam*, another ſort of Phyſical Wood, called *Ingo* by the *Portugueſe*, and *Maha ing* by the *Siameſe*, Opium, a kind of Medicinal Root called *Cot ſo*: All theſe Merchandiſe were brought from *Havau*, and the *Chineſe* came to fetch them in the Months of *January*, *February* and *March*, with a Deſign to return to *China* in the Month of *April*.

M. Tchai or *M. Vinan* is a Province of *China*, and probably the Province of *Yun nan*; for the *Chineſe* Memoirs ſpeak of four Rivers which take their Riſe in it, whereof the firſt takes its Courſe into the Province of *Quan tong*, the ſecond paſſes by *M. Tchiang long* and *M. Lun tchang*, the third by *M. Motima*, and is called *Menang kong*, the fourth runs by *M. Hava*, and is called *Menam kiou*, and all four leaving the Province of *Yun nan* at length diſcharge themſelves into the Sea.

ADVER-

Advertisement to the Reader.

I *Have taken Notice in another Place, that there is ſcarce any Difference between the greateſt Part of the Cities of* China, *and that they are all near alike, ſo that ſeeing one is ſufficient to form an Idea of all the reſt. They are for the moſt part ſquare, when the Situation admits it, and ſurrounded with high Walls, with Towers built againſt them at proper Diſtances: They have ſometimes Ditches, either dry, or full of Water. There are other Towers either round, hexagonal, or octagonal, eight or nine Stories high, Triumphal Arches in the Streets, tolerable handſome Temples conſecrated to Idols, or Monuments erected to the Memory of the Heroes of this Nation, and of thoſe who have done ſome important Service to the State, and for the publick Good; in ſhort, ſome publick Structures are more remarkable for their vaſt Extent than for their Magnificence.*

Add to this ſome pretty large Squares, long Streets, ſome very wide, others but narrow; the Houſes on each Side have only a Ground Floor, or one Story higher. There are Shops adorned with China *Ware, Silks, and Japan'd Goods; before the Door of every Shop there is placed a Pedeſtal, upon this is fix'd a Board ſeven or eight Foot high, either painted or gilt; upon this Board are wrote three large Characters, which the Tradeſman chuſes for the Sign of his Shop, to diſtinguiſh it from all others: There is ſometimes inſcribed on it two or three Sorts of Goods which are ſold in the Shop, and at the Bottom the Trader's Name, with theſe Words,* Pou hou, *that is to ſay, that he will not cheat you. This double Row of a kind of Pilaſters placed at an equal Diſtance, make a Colonnade, the Perſpective of which is pretty enough.*

The Beauty of the Chineſe *Cities conſiſting chiefly in this, I thought it proper to give at firſt this general Idea of them, that I might not be oblig'd to make uſeleſs and tedious Repetitions in ſpeaking of the principal Towns of each Province. For this Reaſon I ſhall confine my ſelf to what is remarkable in them, either in reſpect of their Situation, their Trade, or the Fertility of their Soil; and ſhall enlarge on thoſe which are of the moſt Reputation, and are the moſt frequented; what I ſhall ſay of the others, will be ſufficient to give a neceſſary Knowledge of them.*

A

Geographical Deſcription

OF THE

PROVINCES of *CHINA.*

The firſt PROVINCE *of the Empire of* China, Pe tche li, *or* Tche li, *or* Li pa fou.

THIS Province, which is the Firſt and the Chief of the whole Empire, is bounded on the Eaſt by the Sea, on the North by the Great Wall and by a Part of *Tartary*, on the Weſt by the Province of *Chan ſi*, from which it is ſeparated by ſome Mountains, and on the South by the Provinces of *Chan tong* and *Ho nan*; its Figure is Triangular. It is divided into nine different Countries, which have each a *Fou*, or principal City of the Firſt Rank, on which ſeveral other Towns are dependant. Theſe Towns are 140 in Number, twenty of which are *Tcheou*, or Towns of the ſecond Rank, and 120 are *Hien*, or Towns of the third Rank; not to mention an infinite Number of

of Boroughs and Villages, ſome of which are as large as Cities, but have not that Name, becauſe they are not encloſed with Walls or Ditches.

The Air is temperate; yet, tho' its greateſt Latitude does not exceed forty two Degrees, the Rivers are frozen four Months in the Year, *viz.* from about the middle of *November* to the middle of *March*: Unleſs the Wind blows from the North, the Froſt does not cauſe that piercing Cold which is felt in *Europe* at ſuch a Time, which may be attributed to the nitrous Exhalations which riſe from the Earth, eſpecially when the Weather is clear, which is ſo conſtant that during the Winter the Sun is very ſeldom obſcur'd; the rainy Seaſon is only towards the End of *July* and the Beginning of *Auguſt*; it ſeldom rains at any other time, but the Dew which falls in the Night moiſtens the Earth, which is obſerv'd to be dewy every Morning. This Moiſture dries at the Riſing of the Sun, and is ſucceeded by a very fine Duſt, which penetrates every where, and gets into Rooms which are ſhut up with the utmoſt Care. Thoſe who have tender Eyes, when they travel on Horſeback, wear a looſe Veil which covers their Faces, and is a Defence from thoſe Whirlwinds of Duſt which riſe all around them, or they uſe other Precautions, which I ſhall mention in another Place. The Country is plain, but ſandy, and not very fruitful; it produces leſs Rice than the Southern Parts, becauſe it has but few Canals; nevertheleſs, beſides what is ſown along the Sides of the Rivers, there is ſome ſown dry in ſeveral Places, which grows very well, but is harder, and therefore not ſo eaſily dreſſed as the other Sort.

In other reſpects it plentifully produces all other ſorts of Grain, and chiefly Wheat and Millet; all ſorts of Cattle, Pulſe, and great Plenty of Fruit, ſuch as Apples, Pears, Plums, Cheſnuts, Walnuts, Figs, Peaches, Grapes, *&c.*

The

The Rivers are full of Fiſh, and excellent Cray-fiſh. The Mountains furniſh a great Quantity of Pit-Coal, which is burnt inſtead of Wood, it being very ſcarce. Conſidering the ſpace of Time which theſe Mines have given Fuel to this Province, they muſt certainly be inexhauſtible.

Among the different ſorts of Animals of this Province, there are a particular ſort of Cats which the *Chineſe* Ladies are very fond of, and which they keep very tenderly; they have long Hair, and hanging Ears.

But what renders this Province the moſt conſiderable is, that the Riches of the whole Empire are brought hither, the Northern and Southern Provinces ſtriving to outvy each other in furniſhing it with every thing they produce, that is moſt uncommon and delicious.

The People in general are not ſo polite, nor ſo apt to learn the Sciences, as thoſe of the Southern Provinces; but they are ſtronger, more warlike, and better able to undergo the Fatigues and Hardſhips of War. In this they reſemble the other *Chineſe* who inhabit the Northern Provinces.

The Firſt City, Peking, *or* Chun tien fou, *the Capital of the Province, and of the whole Empire.*

THIS Capital of the whole Empire of *China*, and the ordinary Reſidence of the Emperors, is ſituated in a very fruitful Plain twenty Leagues diſtant from the Great Wall. It is called *Peking*, or the Court of the North, as the Capital of the Province of *Kiang nan* was named *Nan king*, which is, The Court of the South, when the Emperors reſided there formerly: But at that time the *Tartars*, a reſtleſs and warlike Nation, who made continual Irruptions into the Empire, obliged this Prince to remove his Court to the Northern Provinces, that he might be nearer at hand

to

to oppoſe them with the numerous Troops which conſtantly attend his Perſon.

The City is an exact Square; it is divided into two Cities: That which contains the Emperor's Palace is called *Sin tching*, the New City; it is alſo call'd the *Tartar* City, becauſe the Houſes were given to the *Tartars*, when the preſent Monarchy was eſtabliſh'd.

The ſecond is nam'd [*Lao tching*] the Old City: it may be alſo call'd the old *Chineſe* City, becauſe when the *Chineſe* were expelled the other City, ſome of them retired into this, whilſt others fled towards the Northern Provinces, and were at length obliged to quit the Country, becauſe not only the Houſes of the New City, built heretofore by *Yang lo*, about the Year 1405, when the Court left *Nan king*, but the Lands adjoining to the City, and to the neighbouring Cities, to a certain Diſtance, were diſtributed amongſt the *Tartars*, with a perpetual Exemption from all Taxes whatever. In leſs than eighty Years the *Tartars* are ſo greatly increas'd, that they occupy almoſt all the New City; the *Chineſe* poſſeſs the Remainder, ſo that there is no Place empty in this, altho' there is a Vacancy in the Old City.

The Circuit of the Walls of the two Cities together, without taking in the Suburbs, has been meaſured, and does not exceed fifty two *Chineſe* Lys, ſo that it is leſs than *Nan king*; but there is a vaſt Difference between the Height, the Breadth, and the Beauty of the Walls of theſe two Cities: Thoſe of *Peking* are grand, and worthy of the Capital of the greateſt Empire of the World; but thoſe of *Nan king* are narrow, and do not ſeem to have exceeded thoſe of the Old City of *Peking*, which are no better than the Walls of the common Cities of the Empire. A Horſeman may aſcend the Walls of the New City by a Ramp of a great Length; in ſeveral Places there are Houſes built for a *Corps du Garde:* The Towers are built within bow-ſhot of each other; one of which, after a certain

Number,

Number, is much larger than the others, in which may be placed ſmall Bodies of Reſerve. The Gates of the City, which are high and well vaulted, ſupport very large Pavillions nine Stories high; each Story has Openings either of Windows or Port-holes; the loweſt Story forms a large Hall, where the Officers and Soldiers retire who come off the Guard, as well as thoſe who are to relieve the Guard. Before each Gate there is an open Space left of above 360 Feet, which ſerves for a Parade, ſurrounded by a ſemicircular Wall, equal in height and breadth to that which incloſes the City, into which Parade the Entrance is always on that Side which does not face the great Road which comes into the City; this Way is again commanded by another Pavillion like the firſt, ſo that as the Cannon of one can demoliſh all the Houſes of the Town, the Cannon of the other commands the neighbouring Country.

All the Gates of the City, which are nine in Number, have a double Pavillion built alike on the Platform of the Walls, and furniſh'd with Artillery: Any other Fort or Citadel would be needleſs, for theſe Fortifications are more than ſufficient to keep the People in Obedience.

The Streets of this Great City are ſtrait, almoſt all laid out with a Line, at leaſt a League in Length, and about 120 Feet wide, with Shops for the moſt part on both Sides of the Way: 'Tis Pity there is ſuch a Difference between the Streets and the Houſes, which are poorly built in Front, and very low. It is ſurprizing to ſee the innumerable Multitude of People who croud theſe Streets, and not a Woman amongſt them, and the Confuſion cauſed by ſuch a vaſt Number of Horſes, Mules, Aſſes, Camels, Carts, Waggons and Chairs, without reckoning the various Crowds of 100 or 200 Men in the Streets, at ſome Diſtance from each other, who gather about ſome Fortune-Tellers, or Players at Cups and Balls, or

Ballad-Singers, or to hear ſome Fellow who reads or relates a comical Story to make them merry, or elſe to hear a ſort of Quacks, who diſtribute their Medicines, and explain their admirable Effect with Rhetorical Flouriſhes: Perſons of Diſtinction would be ſtopt every Moment, if they had not a Horſeman to go before and clear the Way. All the Riches and the Merchandizes of the Empire are continually pouring into this City: It is uſual either to be carried in a Chair, or more commonly to ride thro' the Streets; it is eaſy to find Hackney-Horſes or Chairs in many Places; for twelve or fifteen Pence one may hire a Horſe or a Mule for a whole Day; and as the great Crowds of People fill all the Streets, the Owner of the Horſe or Mule often leads his Beaſt by the Bridle in order to make way; theſe People know exactly the Street and Houſe where any conſiderable Perſon lives: There is alſo a Book ſold, which gives an exact Account where every Perſon lives that has any publick Employment.

The Governor of *Peking*, who is a *Mantcheou Tartar* of Diſtinction, is called [*Kiou men titou*] the General of the nine Gates; and the People, as well as the Soldiers, are under his Juriſdiction in every thing that relates to the Civil Government and the Publick Safety.

This Policy cannot be exceeded, and it's ſurpriſing to ſee the perfect Tranquillity that is maintained amongſt ſuch an almoſt infinite Number of *Chineſe* and *Tartars*. It ſeldom happens in many Years, that any Houſe is broke open by Thieves, or that any Murder is committed: There is indeed ſuch exact Order obſerv'd, that it is next to impoſſible that ſuch Crimes ſhould be committed with any manner of Impunity.

All the great Streets, which are drawn by a Line from one Gate to another, have ſeveral *Corps de Garde*. Night and Day the Soldiers, with their Swords by their

their Sides, and Whips in their Hands, are ready to chaſtiſe thoſe who make any Diſturbance; they have Power to take into Cuſtody whoever reſiſts or creates any Quarrel.

The little Streets, which come into the greater, have Gates made in the manner of a Lattice, which do not prevent ſeeing all that paſs along; they are guarded by the *Corps de Garde* placed over againſt them in the Great Street: There are alſo ſome Soldiers on Duty about the Middle of almoſt all theſe Streets: The Lattice Gates are ſhut at Night by the *Corps de Garde*, and are ſeldom open'd but to Perſons known, who carry a Lanthorn in their Hand, and who give a good Reaſon for coming out, ſuch as it would be to fetch a Phyſician.

As ſoon as the firſt Stroke is given by the Watch on a great Bell, a Soldier or two come and go from one *Corps de Garde* to the other, and as they walk along they play continually on a ſort of Rattle.

They do not ſuffer any Perſon to go about at Night, and they examine thoſe who are ſent upon the Emperor's Buſineſs; if they find their Anſwers any way ſuſpicious, they put them in Cuſtody of the *Corps de Garde*: This *Corps de Garde* muſt alſo anſwer every Call of the Centinel who is on Duty: 'Tis by this beautiful Order, which is obſerv'd with the greateſt Strictneſs, that Peace, Silence, and Safety reign throughout the City: It muſt be added, that not only the Governor is obliged to walk round the Town, and comes when leaſt expected, but the Officers alſo who keep Guard on the Walls, and on the Pavillions of the Gates, where they beat the Watches on great Drums of Braſs, ſend Subalterns to examine the Quarters which belong to their reſpective Gates: The leaſt Neglect is puniſh'd the next Day, and the Officer is broke.

This exact Diſcipline, which prevents all Nocturnal Aſſemblies, will no doubt appear very extraordinary

in *Europe*, and will not pleaſe Perſons of Quality, the Rich, and what we in general call the *Grand Monde*: But is it not the Duty of the principal Perſons of a State to prefer good Order and publick Security to Diverſions, which give Riſe to an infinite Number of Attempts againſt the Goods and Lives of the Inhabitants? Nothing appears more agreeable to Reaſon, ſince the *Tartars*, a People without Learning, lately come from the midſt of Woods and Foreſts, and who are not enlighten'd by the True Religion, are govern'd by theſe Principles, and by this prudent Vigilance cut off the Root of the many Crimes which are but too common in States, which are not ſo well regulated. This Regulation is indeed very expenſive to the Emperor, for Part of the Soldiers I have mentioned are kept entirely to take care of the Streets: They are all Foot, and their Pay is large: Beſides their Watching Night and Day, it is their Duty to ſee that every Perſon cleans the Street before his Door, that it is ſwept every Day, and water'd Night and Morning in dry Weather, and that the Dirt is taken away after Rain; and as the Streets are very wide, one of their chief Employments is to work themſelves, and to keep the middle of the Streets very clean for the Convenience of Paſſengers: After they have taken up the Dirt they level the Ground, for the Town is not paved, or they dry it after it has been turn'd, or mix it with other dry Earth, ſo that two Hours after great Rains one may go clean to all Parts of the Town.

If the Writers of ſome Relations have affirm'd that the Streets of *Peking* are commonly very bad, they muſt mean thoſe of the Old Town, which are narrow and not ſo well kept as the other; for in the New Town the Soldiers are continually employ'd to keep the Streets clean, even when the Emperor is abſent. There is a ſecond Wall in the New City, which is but low and narrow, yet it is adorn'd with great Gates, where a Guard is kept: This Wall is call'd

[*Hoang*

[*Hoang tching*,] the Imperial Wall; its Southern Gate is alſo the Gate of the Emperor's Palace, about 100 Fathom Diſtance from the Principal Gate of the City, and which has the ſame Situation, and is call'd *Sien men* by the People; tho' the true Name [*Tching yan men*] the Gate fronting the Mid-Day Sun, is inſcribed on it in *Tartar* and *Chineſe*.

This Palace is a prodigious Heap of great Buildings of vaſt Courts and Gardens; it is encloſed by a Wall of Brick about twelve *Chineſe* Lys round: This Wall has Battlements along the Courtaine, and is adorned with little Pavillions at the Angles; over each Gate there is a more lofty Pavillion, ſtronger built, and ſurrounded by a Gallery, which is ſupported by Pillars, and reſembles our Periſtyle: This is properly call'd the Palace, becauſe this Compaſs includes the Apartments of the Emperor and his Family.

The Space which is between the firſt Wall [*Hoang tching*] and the Incloſure of the Palace is above fifteen Lys in Circumference, and is taken up by Houſes which belong to particular Officers of the Emperor's Houſehold, or to the Eunuchs, or to the various Tribunals, ſome of which have the Care of providing Neceſſaries for the Service of the Prince, and the others are to preſerve the Peace, to judge all Diſputes, and determine all Cauſes, and to puniſh the Faults committed by the Servants of the Imperial Family.

Notwithſtanding, in caſe of any flagrant Crimes fully proved, theſe Tribunals of the Palace, called the Inner Tribunals, ſend the Criminals to the Exterior Tribunals, which are the Great Tribunals of the Empire.

Altho' the Architecture of the Imperial Palace is entirely different from the *European*, yet it ſtrikes the Eye, by the Grandeur and regular Diſpoſition of the Apartments, and by the Structure of the Roofs, which have four Sides, and riſe very high. The whole is

cover'd with varniſh'd Tiles of ſuch a beautiful Yellow, that at a Diſtance they appear almoſt as bright as if they were gilt: Another Roof as bright as the former ſprings from the Walls, and ranges all round the Buildings, and this is ſupported by a Foreſt of Beams, Joiſts and Spars, all japan'd with gold Flowers on a green Ground: This ſecond Roof, with the Projection of the firſt, make a ſort of Crown to theſe Structures, which has a very fine Effect: Whatever difference there may be in the Goût of Architecture, it is certain that theſe Apartments, with their Courts ſurrounded by Galleries, and ranged one after the other in regular Order, form one entire Structure, which is extremely grand, and worthy the greateſt Empire of the World.

The Terraſſes upon which the Apartments are built, contribute very much to give them that Air of Grandeur which ſtrikes the Eye: Theſe Terraſſes are about fifteen Foot high, cas'd with white Marble, adorn'd with Balliſters of pretty good Workmanſhip, and open only at the Steps placed on each Side, and in the Middle and Corners of the Front: The Aſcent in the Middle is only a Slope of Marble conſiſting of one or two Blocks, having neither Steps nor Landing-place. No Perſon is permitted to paſs this Way into the Apartments, the Emperor alone is carried thro' in his cover'd Chair upon Days of Ceremony. Theſe Terraſſes, before the Windows of the Apartments, make a broad Plat-form, paved with Marble, which in their length from Eaſt to Weſt always project ſeven or eight Feet beyond the Building; ſuch is the Apartment where the Emperor reſides, and ſuch is that which is more to the South, and which is open to all the Mandarins of the Empire; it is call'd [*Tai ho tien*] *the Hall of the Grand Union.*

The Mandarins range themſelves in the Court of this Hall on the Days appointed for the Ceremonies, which

which are ſettled by the Laws of the Empire, to renew their Homage: Theſe Ceremonies are perform'd as well in the Abſence of the Emperor, as when he is preſent; it is very common to ſtrike the Forehead on the Ground before the Gate of the Palace, or before one of the Royal Halls, with the ſame Ceremonies and Reſpect as before the Emperor himſelf ſeated on the Throne.

This Hall is about 130 Foot long, and almoſt ſquare; the Cieling is carved Work japan'd green, and charg'd with gilded Dragons; the Pillars within, which ſupport the Roof, are about ſix or ſeven Feet in Circumference at the bottom, incruſted with a kind of Paſte, and japan'd with Red; the Pavement is partly cover'd with an ordinary ſort of Carpets, imitating thoſe of *Turkey*; the Walls are deſtitute of all Ornament, very well whited, but without Tapeſtry, Looking-Glaſſes, Sconces, or Paintings.

The Throne, which is in the midſt of the Hall, conſiſts of a lofty Alcove, very neat, but not magnificent, and without any Inſcription but the Word *Ching*, which ſeveral Authors have tranſlated by the Word *Holy*; but it is not always us'd in that Senſe, for it is ſometimes better interpreted by the *Latin* Word *Eximius*, and by the *Engliſh* Word *Excellent*, *Perfect*, *Wiſeſt*: On the Platform before the Hall are placed great and maſſy Veſſels of Braſs, in which Perfumes are burnt during the Ceremony, and Candleſticks made in the Shape of Birds, large enough to hold Flambeaus: This Platform in continued beyond the Hall [*Tai ho tien*,] extending towards the North, and has two other leſſer Halls, but which are hid from Sight by the [*Tai ho tien*;] one of theſe ſmaller Halls is a very pretty circular Room with Windows on all ſides, and ſhining with Japan of various Colours. Here the Emperor (as it is affirm'd) repoſes ſome time before and after the Ceremony, and changes his Habit.

This circular Hall is but a few Paces diſtant from a ſecond, that is longer than wide, the Door of which ſtands towards the North. The Emperor is oblig'd to paſs thro' this Door when he comes from his Apartment to aſcend the Throne, and there to receive the Homage of the whole Empire: He is then carry'd in a Chair, by Chairmen dreſs'd in a long red Veſt embroider'd with Silk, and wearing a Cap with a kind of Plume of Feathers.

The Court which is before this Imperial Hall [*Tai ho tien*] is the largeſt in the Palace; it is at leaſt 300 Feet long, and 250 wide: Upon the Gallery which ſurrounds it are the Emperor's Magazines of all valuable Goods, for the Treaſure or Finances of the Empire are kept in the Sovereign Tribunal [*Hou pou:*] Theſe Magazines are open'd on certain Occaſions, as upon creating an Heir to the Empire, or an Empreſs, or Queens, *&c.* One contains Vaſes and other Works of different Metals; a ſecond has a vaſt Quantity of the fineſt Sort of Skins; in a third are kept many Habits lined with various Furrs of Foxes, Ermine, or Zibeline, which the Emperor ſometimes beſtows on his Servants; there are ſome of Precious Stones, of uncommon curious Marble, and of Pearls which are found in *Tartary:* The greateſt Magazine conſiſts of two low Stories, and is full of Cheſts of Drawers, which hold all manner of Silks that are made on purpoſe for the Emperor, and his Family at *Nan king*, *Hang tcheou*, and *Sou tcheou:* Theſe are the beſt Silks of the Empire, becauſe they are made under the Care and Direction of a Mandarin, who preſides over thoſe Works, and who would be puniſhed if they were not in the greateſt Perfection.

The other Magazines are for Arrows, Bows, and Saddles, whether they are made at *Peking*, brought from foreign Countries, or preſented by great Princes, and deſign'd for the Uſe of the Emperor and his Chil-

Children. There is one alſo where they collect all the moſt exquiſite Sorts of Tea that are to be found in *China*, with various ſorts of Simples, and other Drugs which are moſt in eſteem.

This Gallery has five Doors; one to the Eaſt, another to the Weſt, and three more in the South-Front, but thoſe in the middle are never open'd but for the Emperor: The Mandarins, who come to perform the Ceremony before the Imperial Hall, enter by the Side-Doors.

There is nothing extraordinary in this Front; it has a large Court before it, the Deſcent to which is by a Stair-Caſe of Marble, adorn'd with two great Lions of Copper, and a Baluſtrade of white Marble; the Steps are made in the Shape of a Horſhoe, on the Bank of a little Serpentine River that runs thro' the Palace, over which there are Bridges of the ſame Matter. It would be endleſs to deſcribe all the Edifices of this Palace; theſe are the moſt magnificent in the Opinion of the *Chineſe* and the *Tartars*, and are ſufficient to give an Idea of this Work.

The Palaces of the Emperor's Children, and the other Princes of the Blood, are very neat within, extremely capacious, and built at a great Expence; the ſame Deſign runs thro' the Body of the Work, and in the Ornaments, *viz.* a Row of Courts, adorn'd with Buildings on the Sides, and in Front a Hall japan'd, and rais'd on a Platform three or four Feet high, border'd with great Blocks of hewn Stone, and pav'd with large ſquare Tiles: The Doors, which generally open into ſome By-Streets little frequented, have no other Ornament than two Lions of Braſs or white Stone of but indifferent Workmanſhip, without any Order of Architecture, or any Sculpture in Stone, ſuch as there generally is in the Triumphal Arches.

I ſhall enlarge no farther here on this pompous Edifice, which is the only one of this great City that deſerves our Attention, becauſe I ſhall ſpeak of it in another

another Place; what I ſhall ſay of it in the Sequel, with what I have here deſcribed, will give all the Knowledge of it that can be deſired.

The Tribunals of the Sovereign Juriſdictions are alſo of vaſt Extent, but ill built, and worſe repair'd; they are no ways anſwerable to the Majeſty of the Empire: I have already ſaid there are Six, which I ſhall juſt mention, becauſe I ſhall hereafter ſpeak of them more particularly.

The Firſt, which is the *Lii pou*, recommends the Mandarins, who are to govern the People.

The Second [*Hou pou*] ſuperintends the Tribute.

The Third [*Li pou*] is to maintain the Rights and Cuſtoms of the Empire.

The Fourth [*Ping pou*] has the Care of the Troops, and of the Poſts which are in the great Roads, and which are maintain'd at the Emperor's Expence.

The Fifth [*King pou*] determines all criminal Cauſes.

The laſt [*Kong pou*] has the Inſpection of all publick Works.

All theſe Tribunals are divided into different Rooms, among which the Buſineſs is diſtributed; there are not the ſame Number of Rooms in each Tribunal, ſome having much more Employment than others. There are ſeveral inferior Tribunals under theſe ſix Sovereign Courts; for Inſtance, the Tribunal of the Mathematicks [*Kin tien kien*] is dependant on the third I mention'd: It is alſo divided into two Rooms, of which the principal and moſt numerous, [*Li ko*] has the Care of calculating the Motions of the Planets, and of every thing that belongs to Aſtronomy: The other [*Lukou*] beſides its proper Buſineſs, is employ'd to determine the Days moſt convenient for Marriages, Funerals, and other Actions of the Civil Goverment, about which they take but little Trouble, copying generally an ancient *Chineſe* Book, in which theſe things are already ſettled, according

cording to the current Year of the Sexagenary Cycle, or *Chineſe* Century.

Theſe ſix Sovereign Courts do not meddle with Affairs of State, but when they are referr'd to them by the Emperor, who commands them to deliberate upon ſuch Affairs, or to put them in Execution: Upon theſe Occaſions, as they ſtand in need of each other, they are obliged to agree together, to the end that the Money, the Troops, the Officers, and the Equipages may be ready by the Day appointed; except in theſe Caſes every Court is confined to their own proper Buſineſs, and they have undoubtedly Employment enough. In ſuch a vaſt Country as *China*, the Care of Repairing the publick Works, the Government of the Troops, the Regulation of the Finances, the Adminiſtration of Juſtice, and eſpecially the Choice of Magiſtrates, being different Functions, were united under one Tribunal, it would certainly produce a Confuſion in their Reſolutions, and a Slowneſs in Action, that would ruin every thing; hence it was expedient to create ſuch a Number of Mandarins, both at Court and in the Provinces.

But as in ſuch a Multitude it would be difficult to find the proper Perſon to apply to upon particular Buſineſs, to remedy this Inconvenience there is a Book ſold, which may be call'd, *The State of* China, which contains all the Officers Names, their Surnames, their Employments, and diſtinguiſhes their Degrees of Doctor, Batchelor, *&c.* and whether *Tartar* or *Chineſe:* It alſo ſhews in particular the Changing of the Officers of the Army, as well thoſe that are in Garriſons, as thoſe that are in the Field; and to denote thoſe Changes without reprinting the Book, they make uſe of moveable Characters.

All the *Tartar* Families live at *Peking*, or in its Neighbourhood, and are not ſuffer'd to remove from thence without the ſpecial Order of the Emperor; hence it is that all the *Tartar* Troops, who compoſe the

the Emperor's, are always in a manner near his Perſon; here are alſo ſome *Chineſe* Troops, who formerly enter'd into the Service of the *Tartars*, and who are called on this Account the *Tartaris'd Chineſe*; they are well paid, and always ready to fly, on the firſt Order, to extinguiſh the Fire of Sedition whereever it breaks out, which is perform'd with wonderful Secrecy and Expedition.

Theſe Troops are divided into eight Bodies, each of which has a Banner diſtinguiſh'd by the Colours, *viz.* Yellow, White, Red, and Blue; or by the Border, *viz.* yellow with a red Border, white with a red Border, red with a white Border, and blue with a red Border. The Green belongs to thoſe Troops that are entirely *Chineſe*, which are therefore call'd [*Lou ki*] *The Soldiers of the green Banner.* Each Banner of the *Tartars* has a General, call'd in *Tartar Mantcheou*, *Cou Santa:* This General has under him ſeveral great Officers [*Meireintchain*] who are like our Lieutenant-Generals, and on whom depend ſeveral other Officers ſubordinate to each other: As each Body is at preſent compos'd of *Mantcheoux Tartars*, *Mongol Tartars*, or of *Chineſe Tartaris'd*, the General has under him two Officers of each Nation: Each Body has 10000 effective Men, divided into 100 [*Nu rous*] Companies, each of 100 Soldiers; ſo that if we reckon the Emperor's Houſhold, and thoſe of ſuch a Number of Princes, who have their Attendants [*Po jo nu rous*] with the Pay of Officers and Soldiers, we ſhall readily allow the Truth of that common Opinion, That there are always 100,000 Horſemen maintain'd at *Peking*.

By this we may judge of the Forces of the Empire; for beſides the Cavalry I have mention'd, if we ſhould reckon the Foot-Soldiers that are at *Peking*, thoſe along the Great Wall, in the vaſt Number of Forts built to defend it (tho' they are not ſo numerous as when they fear'd the Irruptions of the *Tartars*)

tars) with the other Forces ſcattered thro' the Empire, it would be found that the Number will amount to 600,000, as it is affirm'd; ſo that we may ſay, that *China* keeps up, in time of the moſt profound Peace, an Army able to reſiſt the moſt formidable Powers, and that only to maintain the publick Tranquillity, to provide againſt Seditions, and to extinguiſh the ſmalleſt Sparks of a Revolt.

Such a vaſt Body as *China* muſt neceſſarily be terribly agitated upon any Commotion, therefore all the Policy of the *Chineſe* Magiſtrates is exerted to prevent, and ſtifle immediately all publick Diſturbances: There is no Pardon to be expected for a Mandarin whoſe People revolt; let him be never ſo innocent, he is at leaſt look'd upon as a Perſon of no Talents, who ought to be depriv'd of his Employment (if puniſh'd in the moſt gentle manner) by the Tribunals of the Court, to which theſe Matters are always referred by the Viceroys and Governors of the Provinces: Theſe Tribunals deliberate upon the Information, and preſent their Opinion to the Emperor, who confirms or rejects it.

Theſe Sovereign Courts have no Superior but the Emperor, or the Grand Council: When this Prince thinks convenient to call one upon ſome important Affair which has been already decided by one of theſe Courts, they preſent their Opinions in Writing on the Day appointed, and often treat with the Emperor himſelf, who confirms or rejects them by ſigning them with his own Hand: If he retains them, they wait ſome time for his Orders, and 'tis then the Buſineſs of the great Mandarin, call'd in *Chineſe*, *Colao*, and in *Tartar*, *Alia gata*, to learn his Pleaſure.

The Papers preſented by the Preſidents of theſe Sovereign Courts, called in *Chineſe*, *Chan chu*, and in *Tartar*, *Alia gamba*, ought to begin with a Title of the Subject of the Buſineſs it relates to, and end with the Opinion of the Court, whoſe Cognizance the Affair properly belongs to. The

The Emperor diſpoſes in the ſame Manner of all the Employments in the Empire, without being obliged to give them to thoſe that are propoſed; tho' he generally confirms them, after having himſelf examined thoſe who have drawn their Employments by Lot, in the Manner hereafter deſcribed. As to the chief Poſts of *Tſong tou* and Viceroy, they are always named by the Emperor himſelf: It will ſcarcely be believ'd that the preſent Emperor condeſcends to examine himſelf the Croud of Mandarins, of which ſome are advanced to ſuperior Offices, and others entering upon the firſt Employments; nevertheleſs it is certainly true, and this ſhews his great Application to the Government of the State, he will ſee every thing with his own Eyes, and will truſt no Perſon in chuſing Magiſtrates for the People.

His Authority is abſolute, and almoſt unlimited: A Prince of the Imperial Blood cannot uſe the Titles, nor receive the Honours of his Rank, without the Emperor's Permiſſion; and if his Behaviour does not anſwer the Expectation of the Publick, he loſes his Quality and Revenues by the Emperor's Order, and is only diſtinguiſh'd afterwards by the Yellow Girdle, which is worn both by Men and Women of the Imperial Family, and who have a tolerable Penſion out of the Royal Treaſury. There is no Remedy, by the Laws, againſt the Abuſe of Authority, but by the way of Remonſtrance; for this Purpoſe the Laws have eſtabliſh'd Publick Cenſors, whoſe Duty it is to admoniſh the Emperor by Petitions, which are diſperſed thro' the Empire, and which the Emperor cannot reject without hurting his Reputation; the Nation looking upon this Employment as an Heroic Bravery, the Emperor would do them too much Honour, if he ſhould happen to uſe them ill, and draw upon himſelf ſome odious Names, which the Hiſtorians would with great Care tranſmit to Poſterity.

Theſe Cenſors ſeldom or never will be deny'd: If the Court or the great Tribunals endeavour to evade the Juſtice of their Complaints, by ſome Rebuff, they return to the Charge, and make it appear that they have not anſwer'd conformably to the Laws. Some of theſe Cenſors have perſevered two Years together, in accuſing a Viceroy ſupported by the Grandees, without minding Delays and Oppoſition, or being frighted at the moſt terrifying Menaces, till at length the Court has been forced to degrade him, that it might preſerve the good Opinion of the People.

But if in this ſort of Combat between the Prince and the State, in whoſe Name the Cenſor ſpeaks, the Prince happens to yield, he is immediately prais'd for it in a publick manner, and loaded with Panegyricks by the whole Empire; the Sovereign Courts of *Peking* return him Thanks, and what he has done for Juſtice is eſteem'd a ſingular Favour.

'Tis owing to this good Order which is obſerv'd at *Peking*, and that ſets an Example to other Places, that the Empire enjoys ſuch a long Peace and happy Tranquillity: It may alſo be attributed to the favourable Situation of *China*, which has no Neighbours but little Nations, that are half Barbarians, and unable to undertake any thing againſt ſuch a vaſt Kingdom, while its Forces are well united under the Authority of their Sovereign. The *Mantcheoux*, who conquer'd it, took Advantage of the Troubles of the State, which was over-run with Rebels and Robbers, and were brought in by the faithful *Chineſe*, who deſired to revenge the Death of the Emperor.

I could not help enlarging on this Capital, becauſe it is like the Soul of this great Empire; but I ſhall be much ſhorter in deſcribing the other Cities, eſpecially thoſe which contain nothing remarkable. I ſhall only add, that beſide the general Juriſdiction that *Peking* has over the whole Empire by its ſix Sovereign Courts, it has alſo a particular Diſtrict

ſtrict which contains twenty-ſix Cities, ſix of which are of the Second Order, and twenty of the Third.

The Second City, Pao ting fou.

IN this City reſides the Viceroy of the Province: There are twenty Cities in its Diſtrict, three of which are of the Second Order, and the other ſeventeen of the Third Order: The Country is very pleaſant and fertile: To the South of the City there is a ſmall Lake, famous for having a great Number of thoſe Flowers which the *Chineſe* call *Lien hoa*; they are a ſort of Flowers that reſemble the *Nenuphan* or *Nymphea*, which are little valued in *Europe*, but highly eſteemed in *China*, becauſe the Flowers are double, and the Colours more lively and varied, and for ſeveral other Qualities, which I have elſewhere deſcrib'd.

There is no Road from *Peking* to the Province of *Chan ſi*, but that which paſſes thro' this City, but the whole Way is exceeding fine and pleaſant: The Country is level and well cultivated, the Road very good, and planted on both Sides with Trees in many Places, with Walls to preſerve the Fields; it is continually full of Paſſengers, Carts, and Beaſts of Burthen loaded. In the Space of a League you paſs through two or three Villages, without reckoning thoſe that are ſeen in the Country on all Sides, as far as the Eye can ſee; the Rivers have very fine Bridges of ſeveral Arches.

The Third City, Ho kien fou.

THIS City was call'd *Ho kien*, from its Situation between two Rivers: Its Walls are high and ſtraight, and well repaired: It is reckoned near 4000 Paces round. On this Place depend two Towns of the Second Order, and fifteen of the Third. The Rivers are full of good Fiſh; and the Cray-fiſh, which are very plenty, are well taſted.

The Fourth City, Tchin ting fou.

THIS is a large City, near 4000 Paces in Circuit, its Figure is nearly an oblong Rectangle; the Walls are good, and flank'd with Towers at certain Diſtances: It is ſituated not far from a fine River, which runs into the Lake *Pai hou* a few Leagues off. Its Juriſdiction is very extenſive, it contains thirty two Cities, five of the Second Order, and twenty ſeven of the Third; it has Mountains on the North, where the *Chineſe* ſay they find a great many Simples, and ſcarce Herbs for Phyſical Uſes. There are ſome Monuments, or a kind of Temples built in Honour of their Heroes, and amongſt others one conſecrated to the Memory of the firſt Emperor of the Dynaſty *Han*.

The Fifth City, Chun te fou.

THE Diſtrict of this City is but ſmall, it contains only nine Cities of the Third Order, but they are all of Note, and very populous. The Country is very pleaſant and exceeding fruitful, thro' the great plenty of Water: The Rivers produce various Sorts of excellent Fiſh: There is found a very fine Sand which is made uſe of in poliſhing Precious Stones, and is ſold all over the Empire; it is alſo uſed to make *China* Ware, but this does not come near in Goodneſs to what is made at *King te ching*, a Borough of the Province of *Kiang ſi*. *Chun te fou* alſo furniſhes Touchſtones to try Gold, which are accounted the beſt in the Empire.

The Sixth City, Quang ping fou.

THIS City is ſituated in the Southern Part of *Peking*, between the Provinces of *Chan tong* and *Honan*, it has but nine Cities of the Third Order under its Juriſdiction; this whole Territory is water'd by ſeveral Rivers, which produce very good Fiſh; the Country

is pleaſant and fruitful: There is nothing remarkable in this City to diſtinguiſh it from the reſt of *China*.

The Seventh City, Tai ming fou.

THERE is nothing more remarkable in this City than in the former, from which it is not far diſtant, but this Country is more fruitful and pleaſant, and the Rivers equally abound in Fiſh. Its Juriſdiction contains only one City of the Second Order, and eighteen of the Third.

The Eighth City, Yung ping fou.

THIS City is advantageouſly ſituated, but its Juriſdiction is not very extenſive; it contains but one City of the Second Order, and five of the Third. It is environ'd by the Sea, by Rivers, and by Mountains, cover'd for the moſt part with fine Trees: This makes the Country leſs fertile, but the neighbouring Bay ſupplies its Want with great plenty of all the Neceſſaries of Life.

Not far from this City ſtands a Fort nam'd *Chan hai*, which is the Key of the Province of *Leao tonge*: This Fort is near the beginning of the great Wall, which is built for a League together in a boggy Marſh from the Bulwark in the Sea.

The Ninth City, Suen hoa fou.

THIS City is remarkable for its Grandeur, for the Number of its Inhabitants, for its fine Streets, and for its Triumphal Arches; it is ſituated in the midſt of the Mountains, and pretty nigh the Great Wall. Its Government comprehends two Cities of the Second Order, and eight of the Third Order, and alſo ſome Forts along the great Wall.

Theſe Places have numerous Garriſons: In the Mountains are found fine Cryſtal, Marble and Porphyry.

Among

Among the Animals this Country produces there are a great Number of yellow Rats, much larger than thoſe of *Europe*, whoſe Skins are greatly prized by the *Chineſe*. Beſides the Fort of *Chan hai* beforementioned, which defends the Entrance into *China* from *Leao tong*, the Gates of the Great Wall are fortified on the Inſide with ſeveral pretty large Forts. The Forts are *Hi fong keou*, in the Latitude of 40°. 26′; *Coupe keou* in 40°. 43′. the Emperor generally paſſes thro' this Gate when he goes to hunt in *Tartary*. *Tou che keou* in 41°. 19′. 20″; and *Tchang kia keou* in 4°. 51′ 15″. Theſe two Entrances are very noted, becauſe the Ways lie thro' them, which the *Tartars* that are ſubject to the Empire take to come to *Peking*.

All theſe Places in this Province along the Great Wall are terraſſed, and caſed with Brick on both Sides.

I do not mention Cities of the Second and Third Order, the Particulars would be endleſs and tireſome; there is one however I cannot omit, that has a greater Trade, is much more populous, and richer than moſt other Cities, tho' it is not of the Firſt Order, and has no Juriſdiction: It is called *Tien tching ouei*, and ſince the Map was made it is placed in the Rank of *tcheou*, or Cities of the Second Order; it is ſituated at the Place where the Royal Canal, which comes from *Lin tchin theou*, joins to the River of *Peking*.

A great Mandarin [*Yen yuen*] reſides here, and he is a Principal of the Officers who preſide over the Salt-Works along the Sea of the Provinces of *Pe tche li* and *Chan tong*: All the Veſſels which bring Timber from Eaſt *Tartary*, after they have croſs'd the Bay of *Leao tong*, come to unload in this Port, which is but twenty Leagues from *Peking*.

The Second Province of China, Kiang Nan.

THIS Province is one of the moſt fruitful, the moſt trading, and of courſe one of the richeſt Provinces in the Empire; it is bounded on the Weſt by the Provinces of *Ho nan* and *Hou quang*, on the South by the Provinces of *Tche kiang* and *Kiang ſi*, on the Eaſt by the Gulph of *Nan king*; the reſt borders upon the Province of *Chan tong*.

Here the ancient Emperors always kept their Court, till they were obliged for Reaſons of State to remove nearer *Tartary*, and chuſe *Peking* for the Place of their Reſidence. It is of vaſt Extent, and contains fourteen Cities of the Firſt Order, and ninety three of the Second and Third Order: Theſe Cities are very populous, and of the greateſt Note in the Empire, eſpecially for Commerce; it is the Rendezvous of all the great Barks, for the Country is full of Lakes, Rivers and Canals, either natural or the Effect of Labour, which communicate with the great River *Yang tſe kiang* that croſſes the Province; here are few Mountains, but towards the South.

The Silks, the Japan'd Goods, the Ink, the Paper, and in general every thing that comes, as well from *Nan king* as from the other Cities of the Province, which carry on a ſurpriſing Commerce, is much more eſteem'd, and bears a greater Price than what is brought from the other Provinces. In the ſingle City of *Chan hai*, and the Towns belonging to it, there are reckoned above 200,000 Weavers of plain Cottons and Muſlins: There are many Saltworks along the Sea Coaſt, and the Salt they produce is diſtributed almoſt thro' the whole Empire; here is alſo found a great Quantity of Marble. In ſhort, this Province is ſo plentiful and rich, that it pays the Em-

Emperor annually about 32,000,000 of ‡ *Taels*, without reckoning the Dues of Imports and Exports, for the Receipt whereof ſeveral Officers are eſtabliſh'd.

The Inhabitants of this Province are very polite, they have fine Senſe, and an extraordinary Diſpoſition to learn the Sciences; and indeed it ſends out a great Number of Doctors, who obtain by their Merit the Employments and Dignities of the Empire.

The Province is divided into two Governments; the Eaſtern, whoſe Governor reſides at *Sou tcheou fou*, and the Weſtern, whoſe Governor has his Reſidence at *Ngan king fou:* Each Government includes ſeven *fou*, or Cities of the Firſt Order.

The Firſt City, Capital of the Province, Kiang ning fou *or* Nan king.

IF we may believe the old *Chineſe*, this was the fineſt City in the World; when they ſpeak of its Extent, they ſay, that if two Horſemen were to go out in the Morning at the ſame Gate, and were to gallop round a different Way, they would not meet before Night; it is without doubt the largeſt City of *China*; the Walls of it are fifty ſeven Lys about, as they were meaſur'd upon taking the Plan, which amounts nearly to five great Leagues and a half, and 466 Fathom.

It is about a League diſtant from the great River *Yang tſe kiang*, and Barks may enter the Town by ſeveral Canals which come from the River: On theſe Canals are ſeen a vaſt Number of Imperial Barks, which are almoſt as big as our midling Veſſels.

The Plan of *Nan king* is irregular; the Mountains which are in the City, and the Nature of the Ground, would not admit any other Diſpoſition without great Inconveniences: It was formerly the Imperial City,

‡ *A* Tael *is an Ounce of Silver, near the Value of our Crown.*

for which reaſon it is called *Nan king*, which ſignifies, The Court of the South, as *Peking* does The Court of the North: But ſince the ſix great Tribunals, which at that Time were equally kept in theſe two Cities, are all united at *Peking*, the Emperor has nam'd it *Kiang ning*: It is ſtill mention'd in Converſation by its former Name, but this would never be permitted in the publick Acts.

This City is greatly fallen from its antient Splendor; it had formerly a magnificent Palace, of which there are not the leaſt Remains, an Obſervatory which is now forſaken and almoſt demoliſhed; here were alſo ſome Temples, ſome Sepulchres of the Emperor, and other ſtately Monuments, of which there remains only the melancholy Remembrance. The firſt *Tartars*, who made an Irruption into the Empire, demoliſhed the Temples and the Imperial Palace, deſtroy'd the Sepulchres, and ravag'd almoſt all the other Monuments, to gratify their Avarice and their Hatred to the reigning Dynaſty.

About a third Part of the City is quite deſolate, the reſt is well inhabited: Some Parts carry on ſuch a great Trade, and are ſo populous, that one would ſcarcely believe there could be more Noiſe and Hurry in any Place, which would be more remarkable if the Streets were as wide as thoſe of *Peking*, but they are not above half or one third part ſo broad; yet they are handſome, well paved, and bordered with neat Shops richly furniſhed.

In this City reſides one of thoſe great Mandarins nam'd *Tſong tou*, to whom there lies an Appeal in all important Affairs, not only from the Tribunals of the Eaſt and Weſt Diviſion, but alſo from the Province of *Kiang ſi*. The *Tartars* keep a great Garriſon here, under a General of their own Nation, and live in a Part of the City ſeparated from the reſt by a plain Wall.

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The Palaces of the Mandarins, whether *Tartars* or *Chineſe*, are not more ſpacious nor better built than in the other Capital Cities: Here are no publick Buildings, which are anſwerable to the Reputation of ſuch a famous City, if we except the Gates which are very beautiful, and ſome Temples dedicated to Idols, ſuch as that which has the celebrated Tower of *China* Ware: It is 200 Foot high, divided into nine Stories, within ſide by plain Floors, and without by Corniſhes, at the Riſe of the Arches, which ſupport little Roofs cover'd with Tiles varniſh'd green; I have deſcrib'd it in another Place. This Tower is without doubt the higheſt and the moſt beautiful in *China*, where theſe ſort of Works call'd *Ta* are ſo common, that in ſeveral Provinces there are ſome in all the Cities, and even in ſome large Towns.

This City is alſo famous for cultivating the Arts and Sciences, furniſhing alone more Doctors and great Mandarins than many Cities together; here are the greateſt Number of Libraries, the Bookſellers Shops are better ſtock'd with the beſt Impreſſions, and the Paper ſold here is reckon'd the beſt in the Empire.

Nothing can appear more natural, than the artificial Flowers that are made here of the Pith of a Shrub called *Tong tſao*; the making of theſe Flowers is a Trade of it ſelf; this Art is ſo greatly ſpread in *China* within theſe few Years, that it is a conſiderable Branch of Trade.

The Satins of *Nan king*, either plain or flower'd, are the beſt and moſt eſteem'd at *Peking*, where thoſe of *Canton* are ſold much cheaper: There is alſo made here pretty good Woollen Cloth, called *Nang king chen* from the Name of the City; what is made in other Places is not to be compared with this, that being almoſt like a ſort of Felt without any Weft.

The Ink, called the Ink of *Nan king*, comes all from *Hoei tcheou* in the ſame Province; its Diſtrict is

full of great Villages peopled by Workmen who make it, or the Dealers that ſell it; theſe Sticks of Ink are often adorn'd with green, blew, or gilt Flowers: They make it in all Shapes, as, like Books, Bark of Bamboo, Lions, *&c.*

Nan king was formerly a very fine Port, by reaſon of the Breadth and Depth of the River *Yang tſe kiang*: The famous Corſair, who beſieg'd it during the laſt Troubles, came up to it with eaſe; but at preſent great Barks, or rather the *Chineſe* Jonks, do not enter it, either becauſe the Mouth of it is ſtopt up, or becauſe the *Chineſe* out of Policy do not make uſe of it, that by degrees it may be intirely unknown.

In the Months of *April* and *May* there is a great plenty of excellent Fiſh taken in the River near the City, ſome of which are ſent to the Court during the whole Seaſon; they are kept freſh by being cover'd with Ice; there are Barks wholly employ'd for this Purpoſe, altho' it is above 200 great Leagues from hence to *Peking*; theſe Barks make ſuch Diſpatch, that they get there in eight or ten Days; they keep moving Night and Day, and have Relays all the Way to draw them continually: While the Seaſon of Fiſhing laſts, two Barks go off twice a Week loaded with theſe Fiſh.

Altho' *Nan king* is the Capital of the whole Province, it has but eight Cities of the Third Order in its Juriſdiction.

The Second City, Capital of Y tong, *the Eaſtern Part of the Province,* Sou tcheou fou.

THIS is one of the moſt beautiful and moſt agreeable Cities of *China*; the *Europeans* who have been here compare it to *Venice*, with this Difference, that *Venice* is in the midſt of the Sea, and *Sou tcheou* in freſh Water; one may paſs thro' the Streets either by Land or Water, the Branches of the River and the

the Canals are almoſt every where deep enough to carry the largeſt Barks; they may alſo go thro' the City, and from thence to the Sea, which is at moſt but two Days Paſſage: It trades with all the Provinces of the Empire, and alſo with *Japan*, from which it is ſeparated but by an Arm of the Sea, that is croſs'd ſometimes by little trading Veſſels in two or three Days.

This Country enjoys the fineſt Situation and Climate in the World, there is none more populous or better cultivated, there not being an Inch of Land without Fruit, Wheat, or Rice: There is no Country better water'd with Rivers, Canals, and Lakes, upon all which there are a great Number of Barks of all Sorts and Sizes, painted or gilt; ſome full of Perſons of Diſtinction, who have neater Apartments here than in their Houſes; others loaded with rich Merchandize; many deſign'd for Parties of Pleaſure. This Place may be called, as well as *Hang tcheou* in the Province of *Tche kiang*, a City of Pleaſure; nothing is wanting here to complete the Pleaſures of Life; therefore in the *Chineſe* Books there is an old Proverb that ſays, *Chang yeou tien tang*, *Hia yeou ſou hang*, Paradiſe is above, but below is *Sou tcheou* and *Hang tcheou*: One may truly ſay that theſe two Cities are the Terreſtrial Paradiſe of *China*.

This City, like *Hang tcheou* and ſome others of the Empire, may be reckon'd three; one within the Walls, which is above four Leagues round; another the Suburbs, which extends a great Way upon the Banks of the Canals; and a third in the Barks, which are ſo many floating Houſes, rang'd upon the Waters in ſeveral Rows for above a League; many of theſe Barks are as big as our Third Rate Ships.

It is impoſſible to conceive the Pleaſure of ſeeing all theſe Things together, tho' never ſo well deſcribed: This great City has but ſix Gates by Land, and ſix by Water: Upon ſeeing the continual Motion of the innumerable

innumerable Crowds of People, who come either to buy or ſell, one would imagine that all the Provinces came to trade at *Sou tcheou*. The Works of Embroidery, and the Brocades that are made here, are eſteemed all over the Empire, becauſe they are beautifully wrought, and purchaſed at a moderate Price. The Viceroy of the Eaſtern Part of this Province reſides here: Its particular Juriſdiction contains eight Cities, one of the Second Order, and ſeven of the Third; they are all fine Cities, and are a League and half, or two Leagues in Circuit.

The Third City, Song kiang fou.

THIS City is built in the Water, and the Veſſels, or rather the *Chineſe* Jonks, enter the Town on all Sides, and from thence fall down to the Sea, which is not far off: The vaſt Quantities of Cotton and of fine Goods of all Sorts, with which it furniſhes the Empire, as well as foreign Countries, render it famous and much frequented; theſe Cotton Goods are ſo fine, that when they are dyed they are taken for the fineſt Serge.

There are but four Cities in this Juriſdiction, but yet it is very rich and fertile, for altho' theſe Cities are of the Third Order, they are equal to the fineſt for Extent, and for the great Reſort of Traders, who come hither from all Parts all the Year round, to carry on various Branches of Commerce: Such, for inſtance, is *Chang hai hien*, where Ships belonging to *Fo kien* are continually coming in, and going out to Trade at *Japan*.

The Fourth City, Tching tcheou fou.

THIS is a noted City, and of great Trade; it is ſituated near the Canal by which the Barks go from *Sou tcheou* to the River *Yang tſe kiang*; it is adorn'd with ſeveral Triumphal Arches, and the Banks of the Canal that leads to it are cas'd with hewn Stone:

Stone: It has five Cities of the Third Order under its Juriſdiction, but they are for the moſt part very handſome and populous: *Vouſſie hien*, for inſtance, is at leaſt a League and half round, without taking in the Suburbs, which are half a League in Length: It is encompaſs'd with a great Ditch like a Canal; its Walls are twenty five Foot high, and kept in good Repair; it has great Plenty of Water, which is very good, and eſpecially for Tea, to which it gives an agreeable Flavour that it has not in any other Place.

There are earthen Veſſels made in another City of the ſame Diſtrict, which are thought to give alſo an admirable Smell to the Water that is uſed for Tea, on which Account theſe Veſſels are preferr'd before the fineſt China of *King te tching*; this City carries on a great Trade in theſe Veſſels.

The Fifth City, Tching kiang fou.

THIS is not one of the largeſt Cities of the Province, for it is not above a League in Circumference, but it is one of the moſt conſiderable for its Situation and Commerce; it is the Key of the Empire towards the Sea, and is alſo a Fortreſs, where there is always a ſtrong Garriſon; the Walls are above thirty Foot high in ſeveral Places, and built with Brick of four or five Inches thick: The Streets of the City and Suburbs are pav'd with Marble; it is ſituated on the Banks of *Ta kiang*, which in this Place is half a League wide, and to the Eaſt of an artificial Canal, which has been brought quite to the River. Six hundred Paces from the Shore there is a Mountain in the River, nam'd *Kin chan*, or the Golden Mountain, for its pleaſant Situation: On the Top of it ſtands a Tower of ſeveral Stories. This Iſland is at leaſt 500 Paces round, and is border'd with Idol Temples and the Houſes of the Bonzes.

On the other Side of the River, half a League from *Tchin kiang*, ſtands *Koua tcheou*: Altho' this Place

is

is not call'd a City, and is only eſteemed a *Ma teou*, or Place of Trade, it is as conſiderable as the largeſt Cities: The Suburbs of *Tchin kiang* are 1000 Geometrical Paces in Length, and as populous as the City it ſelf; the Communication is preſerv'd by Stone Bridges: There are ſuch vaſt Crowds in the Streets, and chiefly on the Port, that it is difficult to paſs along: Near the City ſome very pleaſant Hills riſe in View: This Juriſdiction is of ſmall Extent, for it has only Authority over three Cities of the Third Order.

The Sixth City, Hoai ngan fou.

THIS City, which is ſituated in a marſhy Soil, and encloſed with a triple Wall, is wealthy, tho' not very populous; it is in danger of being overflown by an extraordinary Riſe of Water, for the City lies lower than the Canal, which is confin'd in many Places by Dikes of Earth; but at two Leagues Diſtance there is a Town in its Juriſdiction, named *Tſing kiang pou*, which is like the Port of the River *Hoang ho*, and is very large, populous, and full of Noiſe and Hurry. In this Place reſides one of the great Mandarins call'd *Tſong ho*, which ſignifies Surveyor-General of the Rivers, or Grand Maſter of the Waters: This Mandarin has a great many Officers under him, who have each their Diſtrict, and are ſtation'd at convenient Places.

On the other Side of the *Hoang ho* there are ſome Cities upon the Canal, which the *Mahometans* have endeavour'd to improve, by bringing a Trade to them, but without Succeſs: Their Moſques are very high, and built entirely different from the *Chineſe* Taſte: After ſuch a long Series of Generations they are ſtill look'd upon as People of a foreign Original, and are now and then inſulted on this Account; but a few Years ſince at *Hang keou* in the Province of *Hou quang*, the Populace, being incenſed by ſome raſh *Mahometans*,

tans, demoliſh'd the Moſque that was built there, tho' the Magiſtrate endeavour'd to ſtop their Fury.

Marble is very common in the Diſtrict of this City, whoſe Fields produce Rice and Wheat, and are water'd with Rivers and Lakes, which yield all Sorts of Fiſh: Its Juriſdiction includes eleven Cities, two of the Second Order, and nine of the Third.

The Seventh City, Yang Tcheou.

THE Air of this City is mild and temperate, the Country pleaſant and fruitful; it is built on the Bank of the Royal Canal, which extends from the *Ta kiang* northwards to the River *Hoang ho*, or the Yellow River: It carries on a great Trade in all manner of *Chineſe* Works, and is render'd extremely populous, chiefly by the Sale and Diſtribution of the Salt that is made on the Sea Coaſts of this Juriſdiction and the Parts adjoining, and which is afterwards carried along ſmall Canals made for this Purpoſe, which end in communication with the great Canal beforemention'd.

On the reſt of the Canal from hence to *Peking*, there is no Town that can be compar'd to this; a great many rich Merchants tranſport this Salt into the Heart of the Empire, at a vaſt Diſtance from the Sea: The City is divided into ſeveral Quarters by ſeveral Canals of freſh Water; there is ſuch a Multitude of People in the Streets, and the Canals are ſo crowded with Barks, that there is but juſt Room enough to paſs: Here is alſo a *Tartar* Garriſon: Overagainſt the Eaſt Side there ſtands a Bridge and a large Suburb; the Crowd is always ſo great at this Place, that the Bridge prov'd too narrow for the Paſſengers, ſo that it was found abſolutely neceſſary to keep a large Ferry-Boat about thirty Paces diſtance, which is ſcarcely ſufficient to carry all that come, tho' this Water is but twenty Paces wide. *Yang tcheou* is two Leagues in Circuit, and is reckon'd to contain 2,000,000 Souls; it has but ſix Cities of the Third Order in its Juriſdiction. The

Inha-

Inhabitants are much inclin'd to Pleaſure; they educate with great Pains many young Girls, and learn them to ſing, to play upon Inſtruments, to paint, and every thing that is requiſite to complete a genteel Education, and then ſell them at a dear Rate to great Lords, who make them their Concubines, that is to ſay, their ſecond Wives.

The Eighth City, Capital of the Weſtern Part of the Province, Ngan kiang fou.

THIS City is finely ſituated, it borders upon three Provinces, and tho' but five Days Journey diſtant from the Capital, it has a particular Viceroy. This Mandarin keeps a great Garriſon in a Fort that commands the Lake *Po yang*, at the Entrance of the Province of *Kiang ſi*, and of the River *Yang tſe kiang*: It is very conſiderable for its Trade and Riches, and is the Thoroughfare for all that comes to *Nan king*: All the Country of this Diſtrict is very pleaſant, open, and fruitful; it contains ſix Cities of the Third Order.

The Ninth City, Hoei tcheou.

THIS is the moſt ſouthern City of this Province, and one of the richeſt in the Empire: The Air at this Place is healthful and temperate, altho' it is ſurrounded with Mountains; its Juriſdiction comprehends only ſix Towns of the third Order: Its Inhabitants are reckon'd very skilful in Traffick; there is no Town of the leaſt Commerce without ſome Merchants of *Hoei tcheou*, nor any Bank or Fund in which they are not ſome of the principal Perſons concern'd.

The common People are frugal, and contented with a ſmall Matter; but they are bold and enterprizing in Commerce: There are ſome Mines of Gold, Silver, and Copper in theſe Mountains, and it is ſaid that the beſt Tea grows in this Country.

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This City alſo makes the beſt Indian Ink in *China*, and with which the Dealers of *Nan king* furniſh themſelves.

The Art of making Ink, as well as all the Arts which any way relate to the Sciences, is accounted honourable in *China*, where the Dignities of the Empire are only attain'd by Skill in the Sciences. The Japan'd Works which are made at *Hoei tcheou*, are preferr'd before all others, becauſe they are more beautiful and better finiſhed than in any other Place: Alſo upon its Confines, which join to the Diſtrict of *Iao tcheou*, in the Province of *Kiang ſi*, there is found the Earth which is partly carried to *King te tching* to make China-Ware.

The Tenth City, Ning koue fou.

THIS City ſtands upon a tolerable River, that runs into the great River *Yang tſe kiang*: The Country about it is very uneven, being ſurrounded by Mountains, but its Hills are very pleaſant, and the Mountains cover'd with Woods produce excellent Phyſical Herbs. Here are many Manufactures of Paper, which they make of a ſort of Reed; it has ſix Cities of the Third Order under its Juriſdiction.

The Eleventh City, Tchi tcheou fou.

ON this City depend ſix others of the Third Order; it is ſituated on the Banks of the Great River *Yang tſe kiang*, and tho' environ'd with Mountains the Soil is nevertheleſs fruitful, and produces plentifully the Neceſſaries of Life; if it ſhould happen to want any thing, it might be ſupply'd by the *Kiang*, which bears continually the Riches of ſeveral Provinces.

The Twelfth City, Tai ping fou.

THIS City is very opulent, and well ſituated for Trade, ſtanding upon the great River *Kiang*, where it

it receives three Arms of other Rivers, which make it look like an Iſland; its Territory is alſo water'd by two Lakes, and contains only three Cities, of which *Vou hou hien* is the richeſt.

The Thirteenth City, Fong yang fou.

THIS City is ſituated on a Mountain not far from the Yellow River, and encloſes within its Walls ſeveral Hills: This Diſtrict is very extenſive, for it contains eighteen Cities, five of the Second, and thirteen of the Third Order, beſides a great Number of *Ma teou*, or Places of Commerce, ſettled upon the Rivers for the Convenience of Trade, and of collecting the Emperor's Duties. This Extent is eighty Leagues wide from Eaſt to Weſt, and about ſixty Leagues in Length from North to South, which is greater than the largeſt Province of *Europe*: As this was the Birth Place of *Hong Vou*, firſt Emperor of the preceding Dynaſty, he had a Deſign to render it famous by building a ſtately City here for the Capital of the Empire, which he undertook in the Year 1367. After he had driven out the weſtern *Tartars*, who had rul'd *China* during eighty ſeven Years, he fix'd his Court at this Place, and call'd it *Fong Yang*, which ſignifies, The Brightneſs of the Eagle. He intended to make it the greateſt and moſt celebrated of the Empire, but the Roughneſs of the Ground, the Scarcity of ſweet Water, and the Neighbourhood of his Father's Monument, made him alter his Reſolution: By the unanimous Advice of his principal Officers he remov'd the Court to *Nan king*, which is much more beautiful and convenient, and is but thirty two Leagues diſtant from *Fong yang*.

As ſoon as this was reſolv'd upon, the Works which were begun immediately ceaſed: The Imperial Palace, which was to have had a triple Incloſure, the Walls, that were to be nine Leagues round, the Canals that were projected, were all abandon'd: There were

were only three Monuments finiſhed, which are ſtill remaining, the Grandeur and Beauty of which ſhew how magnificent this City would have been, if the Emperor had compleated his firſt Deſign.

The firſt remaining Monument is the Tomb of *Hong vou*'s Father; it is adorn'd with every thing that the *Chineſe* Induſtry or filial Gratitude could invent, that was moſt beautiful in its kind, and is call'd [*Hoang lin*, or] *The Royal Tomb*.

The ſecond is a Priſon built in the midſt of the City; its Shape is an oblong Rectangle, and is one hundred Foot high, divided into four large Stories, founded on a maſſive Pile of Brick forty Foot high, a hundred long, and ſixty broad; it is accounted the higheſt in *China*, and is ſeen at a great Diſtance.

The third is a ſtately Temple erected to the Idol *Fo*, and was formerly a little Pagod. *Hong vou* being reduced to Want, by the Loſs of his Parents, retired to this Place at Seventeen Years old, and ſerved here ſeveral Years as Scullion; at length being tired of this lazy Life, he entred himſelf a Soldier under a Captain of ſome Banditti who revolted againſt the *Tartars*, where ſoon giving Proofs of his Valour, the Captain, whoſe Love he had gain'd, made him his Son-in-law, and ſoon after he was declared his Succeſſor by the unanimous Conſent of his Troops.

Upon this, ſeeing himſelf at the Head of a conſiderable Party, he began to extend his Views even to the Throne: His Reputation had already brought to the Army a great many People of Credit, at the Head of which he valiantly attack'd the *Tartars*, and entirely defeating them ſeiz'd on *Nan king* and ſeveral neighbouring Cities, and continued to purſue them, till he had driven them quite out of *China*: He was Conqueror in all the Battles he fought, for which Reaſon he was nam'd *Hong vou*, which ſignifies, *a Prince always victorious*.

As ſoon as he was made Emperor he caus'd this ſtately Temple before-mention'd to be built for the Bonzes, who had reliev'd him in his Diſtreſs, rather out of Gratitude to Them, than for any Regard to the Idols. It was begun by a Row of five great Apartments, built like the Imperial Palace, and flank'd with ſeveral Halls and Lodgings for the Bonzes; he aſſign'd them a Revenue to maintain conveniently 300 Perſons under a Chief of the Sect, whom he conſtituted a Mandarin to govern them independant of the City-Magiſtrates. This Pagod was call'd, [*Long hing ſe*, that is,] *The Temple from whence the Dragon iſſued*, becauſe the Emperor's Arms are a Dragon with five Claws: It was kept up all the time of the preceding Dynaſty, but afterwards, during the Civil Wars, it has been almoſt demoliſh'd, and there remain at preſent only five large Buildings.

The preſent Dynaſty of the *Tartars* have taken no Care to repair this Temple, ſo that now there are not above twenty of theſe idolatrous Prieſts remaining, and they are almoſt reduc'd to Beggary.

There is ſcarce any thing worthy of Notice in *Fong yang* beſides theſe Monuments, for it has been ſo ruin'd by the Wars, that from an Imperial City it is diminiſh'd to a large Village: It is pretty well Peopled, and indifferently built in the middle, but all the reſt conſiſts only of low Thatcht Houſes, or open Fields that bear Tobacco, which is the only Wealth and Commerce of the Country.

In the neighbouring Mountains there is found a great deal of Talk, and Red Wormwood, which the Phyſicians uſe. This Country is made fruitful by ſome fine Rivers, and among others the great River *Hai ho*, which riſing in the Mountains of the Province of *Ho nan* croſſes the whole Country, and after a long Courſe paſſes thro' the Lake *Hong tſe*, and then diſ-

discharges itself into the *Hoang ho*, about thirty-nine Leagues before it arrives at the Sea.

The Fourteenth City, Liu tcheou fou.

THE Country wherein this City is situated is very pleasant and fruitful; the Lake *Triao*, in the midst of which there is a Mountain, yields all sorts of Fish, and waters the Fields so well, that they produce all kinds of Grain and Fruits, and especially the best Tea in great Plenty; and 'tis chiefly for the latter that this Country is famous: They make here also very good Paper. Its Mountains, especially those in the Neighbourhood of *Lou kiang hien*, are cover'd with very fine Trees; and there is a remarkable Bridge near *Lou ngan tcheou*. Its District is pretty large, containing eight Cities, two of the Second Order, and six of the Third.

The Island of Tsong ming.

THIS Island, which is in the Province of *Kiang nan*, is separated from it on the West only by an Arm of the Sea, which is but five or six Leagues over: They say it was form'd by degrees of the Earth, which the great River *Yang tse kiang* washes down from the many Provinces it waters, for which reason, besides *Tsong ming*, it is commonly call'd [*Kiang che*, which signifies] *the Tongue of the River*, either because, being much longer than broad, it resembles the Shape of a Tongue, or because it is placed just in the Mouth of this great River. In former Ages this was a desart and sandy Country, overgrown with Reeds, insomuch that the greatest Criminals and Robbers were transported to this Island, with a View to purge the Empire; and the first that were set on Shore found themselves under a Necessity either of Starving, or getting their Food out of the Bosom of the Earth: The Love of Life made them active and industrious, so that they clear'd this uncultivated

Earth, ſow'd the few Seeds they brought with them, and it was not a great while before they reap'd the Fruits of their Labour. At length ſome *Chineſe* Families, who were ready to ſtarve on the Continent, bethought themſelves alſo of going to this Iſland, that by cultivating it they might relieve their extreme Indigence; accordingly they went thither, and divided the Lands amongſt them.

Theſe new Comers, not being able to clear all the Land they had appropriated to themſelves, call'd other Families from off the Continent to their Aſſiſtance, and yielded to them for ever a Part of the Lands, on Condition that they ſhould pay annually, in divers Goods, a Rent proportionable to their Harveſt; the Dues exacted by the firſt Proprietors are call'd *Quo teou*, and continue to this Day.

The Iſland of *Tſong ming* is about twenty Leagues long, and five or ſix broad; there is but one City in it, which is of the Third Order; the Walls of it are very high, well terraſs'd, and ſurrounded with Ditches full of Water; the Country is divided by an infinite Number of Canals, that have high Banks to defend it from Inundations, for the Land is level, having no Hills; the Air is healthful and temperate, and the Country agreeable: Here are large Towns ſcatter'd about the Iſland at convenient Diſtances, wherein are a great Number of Shops well furniſh'd with all manner of Neceſſaries and Conveniencies of Life, and diſpers'd between each Town: There are as many Houſes about the Country, as there are Families employ'd in Tillage; but theſe Houſes are not very fine, except ſuch as belong to the Rich, and they are built with Brick, and cover'd with Tiles, while thoſe of the ordinary People are thatch'd Cottages, made of little elſe but Reeds. The Trees planted along the ſides of the Ditches full of Running-Water, which ſurround their Houſes, is an Advantage owing to Art.

The

The Highways are very narrow, and are bordered with little Shops that ſell Refreſhments to Travellers; and indeed one would almoſt imagine the whole Iſland to be but one exceeding large Village. Here are no Wild-fowl, but great Numbers of large Geeſe, Ducks, Hens, Hogs, and Buffaloes, but theſe latter are uſed only for Tillage. Here is but little Fruit, except large Limons and ſmall ſour Oranges proper for Sauces, Apricots, great Peaches, the Fruit nam'd *Te tſe*, which I deſcribe in another Place, and large Water-Melons; but all ſorts of Herbs and Pulſe may be had in all Seaſons of the Year.

The Land is not alike throughout the Iſland, the Produce of it being very different: That towards the North is not cultivated, but the Reeds which grow here naturally produce a conſiderable Revenue: As there are no Trees in the whole Iſland, they uſe part of theſe Reeds to build Houſes in the Country; the other Part ſerves to burn, and ſupplies Fuel not only for the whole Iſland, but alſo for ſome part of the neighbouring Continent. The ſecond Sort of Land is that which extends from the firſt quite to the Sea on the South-ſide; this produces two Crops every Year, one of Grain, which is generally in the Month of *May*; the other of Rice or Cotton; of Rice in *September*, of Cotton a little later: Their Grain are Rice, Wheat, Barley, and a ſort of Bearded Corn, which, tho' it reſembles Wheat, is nevertheleſs of a different Nature. There is a third Sort of Land, which, tho' it appears barren, produces a greater Revenue than all the reſt; it conſiſts of a whitiſh Earth found in ſeveral Parts of the North-ſide of the Iſland, from whence they get ſuch a great Quantity of Salt, that it ſupplies not only the Iſland, but Part of the Continent. It would be difficult to give a Reaſon why certain Portions of Land, ſcattered up and down a Country, ſhould be ſo full of

Salt as not to produce a Blade of Graſs, while the contiguous Lands are very fruitful in Corn and Cotton; it alſo frequently happens that the fruitful Soil grows full of Salt, while the Salt Earth becomes fit to bear Corn.

Theſe are thoſe Secrets of Nature which Human Wiſdom in vain endeavours to diſcover, and which ought to increaſe our Admiration of the Power and Greatneſs of the Author of Nature.

The Third Province of the Empire of CHINA, Kiang ſi.

THIS Province is bounded on the North by that of *Kiang nan*, on the Weſt by *Hou quang*, on the South by *Quang tong*, and it has on the Eaſt *Fo kien* and *Tche kiang*; the Mountains which it has to the South, and which join to thoſe of the Provinces of *Quang tong* and *Fo kien*, are almoſt inacceſſible; but we may diſcover afterwards very fine Vallies, and the Country thereabouts is very well cultivated.

Nevertheleſs it is ſo well peopled, that, tho' it is ſo very fruitful, it does not yield much more Rice than what is ſufficient to nouriſh its Inhabitants: Beſides they are accounted of a very ſordid Diſpoſition, and their covetous Humour draws upon them the Jeſts of the *Chineſe* of the other Provinces: Otherwiſe they have an excellent Genius, and this Province furniſhes a great many Learned Men who obtain the Degrees, and advance themſelves in the Magiſtracy.

Kiang ſi is water'd with Brooks, Lakes, and Rivers, which abound with all manner of Fiſh, eſpecially with Salmon, Trout, and Sturgeon. The Mountains, with which the Province is ſurrounded, are either cover'd with Wood, or famous for their Minerals,

Minerals, Simples, and Phyſical Herbs. The Soil produces all the Neceſſaries of Life in great Plenty, and is very rich in Mines of Gold, Silver, Lead, Iron and Tin. They make here very fine Stuffs; and their Wine, which is made of Rice, is reckon'd delicious by the *Chineſe*. It is above all famous for the fine *China* Ware which is made at *King te tching*, and for the Rice it produces, which is much eſteem'd in the Empire; at *Kiang ſi* they load many of the Imperial Barks with it.

The Flower *Lien hoa*, which is much valued in *China*, is found almoſt every where, but grows chiefly in Lakes, like the *Nenuphar* in *Europe*, which is found in Standing-Waters, but it is very different from *Nenuphar* both in Root, Bloſſom, and Fruit: Nothing is more agreeable than to ſee whole Lakes full of Flowers, improv'd and renew'd every Year by the Seed which they ſow; the great Lords keep theſe Flowers in little Ponds, and ſometimes in great Veſſels, filled with Mud and Water, which they place in their Gardens and Courts, by way of Ornament.

This Flower, which riſes above the Water two or three Cubits, is not unlike our Tulips, and has a little Ball ſupported by a ſmall Filament, like that which is found in Lillies; its Colour is either Violet, or White, or part Red and part White; its Smell very agreeable, the Fruit is as big as a Nut, and the Kernel which it includes is white and of a good Taſte: The Phyſicians eſteem it, and think it is of a nouriſhing and ſtrengthening Nature, therefore they preſcribe it to thoſe who are weak, or thoſe who after a great Sickneſs recover their Strength with Difficulty. Its Leaves are long, and ſwim upon the Water, communicating with the Root by long Strings; the Gardeners uſe them to wrap up their Goods; the Root is knotty, like that of Reeds, and the Pith and Pulp are very white; it is reckoned very good, and much eaten, eſpecially in Summer, becauſe it is very

cooling. There is nothing in this Plant but what is uſeful, for they make of it even a kind of Meal, which is employ'd for different Purpoſes.

The River *Kan kiang* divides the whole Province into two Parts, which contain thirteen Cities of the Firſt Order, and ſeventy eight of the Second and Third Orders.

The Firſt City, Capital of the Province Nan tchang fou.

THIS is one of the beſt Cities which are ſituated on the Banks of fine Rivers: It was formerly deſtroy'd by the *Tartars*, whoſe Yoke it refuſed to bear; for which reaſon they burnt it, and there remain'd nothing of it but the Walls; but it is ſince rebuilt.

The Circumference of the Walls is not very great; the River is pretty deep in the Harbour; but that which makes it ſo great a Trading-Place are the Canals and Rivers, from whence they may land on all Sides: It is not far from the great Lake *Po yang*. At the end of this Lake the River paſſes, which comes from the Southern Extremity of the Province, after having receiv'd almoſt all the Rivers of this Country into its Channel.

The *China* Ware, which is made in the Diſtrict of *Iao tcheou fou*, built upon the Eaſtern Side of the ſame Lake, is the Merchandiſe on which all its Commerce depends, and which draws hither a great Number of Merchants from all the Provinces; for that ſort of *China* Ware, which is made at *Canton* in the Province of *Fo kien*, and in ſome other Places, is not ſo much eſteem'd in *China*, as Earthen Ware is in *Europe*: Strangers cannot be miſtaken in it, for it is as white as Snow, does not ſhine, nor is ſtain'd with any kind of Colour.

It is likely that the Water of the Place, where they make this *China* Ware, contributes to its Beauty and Goodneſs; for they do not ſucceed ſo well in other Places,

Places, although they make uſe of the ſame Materials. Theſe Materials are not only found upon the Confines of this Province, but in a like Place upon the Confines of the Province *Kiang nan*; but what Sort of Earth, and how it is to be work'd, ſhall be ſhewn in the Sequel of this Work: And as a Deſcription only is not ſufficient to diſtinguiſh exactly the Stones and Earth which they make uſe of, I have had ſome Samples ſent me from *China* of theſe different Materials, which are in the Poſſeſſion of the learned Mr. *De Reaumur*, one of the illuſtrious Members of the Academy of Sciences, who is very capable of finding the like, if there is any in *France*.

There are eight Cities depending on *Nan tchang*, whereof ſeven are of the Third, and one only of the Second Order. Its Fields are ſo well cultivated, that they ſcarce find Places where their Cattle may graze. It has always furniſhed a great many Learned Men, and is full of Perſons of Diſtinction.

Here the Viceroy keeps his Court, and here live ſeveral conſiderable Officers and Magiſtrates: Under the preceding Dynaſty many Princes of the Imperial Family reſided here, whoſe Fortune was incumber'd, but not without Luſtre: At preſent all the Princes are at Court, and are not permitted to retire from it.

The Second City, Iao tcheou fou.

THIS City, which has in its Juriſdiction ſeven other Cities of the Third Order, is very finely ſituated, and ſtands upon the Northern Bank of the Lake *Po yang*, and is ſurrounded with Rivers which run into this Lake. The whole Country is flat, and the Rivers which water it render it extremely fertile; but above all it is famous for the fine *China* Ware which is made in a Town in its Diſtrict, call'd *King te tching*.

This Town, where the beſt Makers of *China* Ware live, is as populous as the greateſt Cities of *China*, and wants nothing but Walls to make it a City. Theſe

Places

Places are call'd *Tching*, that are of great Reſort and Commerce, but not Wall'd. They compute in this Town more than 1,000,000 of Souls: They conſume here every Day more than 10,000 Loads of Rice, and above a 1000 Hogs, without mentioning other Animals which they feed upon. The Lodgings of the great Merchants take up a vaſt Space, and contain a prodigious Number of Workmen.

King te tching is a League and a half long, ſtanding on the Side of a fine River, and is not a confuſed Heap of Houſes, as one would imagine; the Streets are very long, and cut and croſs one another at a certain Diſtance; all the Ground is made uſe of, ſo that the Houſes are rather too much confin'd, and the Streets too narrow; in going through them one ſeems to be in the middle of a Fair, and hears on all ſides the Noiſe the Porters make to clear the Way.

The Charge of Living is here much more conſiderable than at *Iao tcheou*, becauſe they fetch from other Places every thing they conſume, even to the Wood they burn in their Stoves, which at preſent comes near a hundred Leagues off. Yet, notwithſtanding the dearneſs of Proviſions, this Place is the Refuge of an infinite number of poor Families, who have not whereon to ſubſiſt in the Cities round about. Here is Employment for the Young and the Weak, and even the Blind and the Lame get their Livelyhood by grinding the Colours. Formerly they computed here but 300 Stoves for *China* Ware, now they amount to about 500.

King te tching is ſituated in a Plain environ'd with high Mountains; that towards the Eaſt, on whoſe Side it ſtands, forms outwardly a ſort of a Semi-circle. The Mountains which are on the Side give Paſſage to two Rivers which unite; one is little, the other very great, and forms a fine Port near a League long in a great Baſon, where it loſes much of its Rapidity: One ſees ſometimes in this vaſt Space two or three Rows of Barks following one another.

When we enter by one of the Straights into the Port, the Vortices of Flame and Smoke, which riſe in different Places, cauſe one immediately to obſerve the Extent, the Breadth, and Windings of *King te tching*; at Night it ſeems like a vaſt City on fire, or like a great Furnace which has many Vent-holes. Strangers are not permitted to lie at *King te tching*; they muſt either paſs the Night in their Barks, or lodge with their Acquaintance, who paſs their Word for their Conduct. This Policy, join'd to that which is obſerv'd Night and Day in the Town, in the ſame manner as in the Cities, keeps every thing in Order, and eſtabliſhes perfect Security, in a Place whoſe Riches would excite the Deſire of an infinite number of Thieves.

The Third City, Koang ſin fou.

ALTHOUGH this City is ſituated in the midſt of Mountains, which for the moſt part are very high, and of a great Extent, the Country is not the leſs fertile or inhabited; a great many of theſe Mountains are divided into plow'd Grounds, which yield in nothing to the moſt fertile Plains, and contain a great many Towns and Villages. Some of the Mountains are cover'd with Foreſts, and others produce a fine Cryſtal: They make here very good Paper, and the beſt Candles in the Empire.

All this Country borders upon the Provinces of *Fo kien* and *Tche kiang*; it is ſo eaſy to take Refuge in the Mountains, that it gave an Occaſion formerly to Thieves of committing Robberies unpuniſhed, and the Emperor kept a ſtrong Garriſon in the City to purſue them. As the Entrance into the Province on this ſide is through narrow Lanes, which the Mountains lock up on both Sides, it is very eaſy to defend theſe Paſſages, and, in caſe of an Inſurrection of a Neighbouring Province, to ſecure themſelves from an Invaſion. The Juriſdiction of *Koang ſin fou* contains ſeven Cities of the Third Order.

The

The Fourth City, Nan hang fou.

THIS City, which has in its Diſtrict but four Cities of the Third Order, is ſituated upon the Banks of the celebrated Lake *Po yang*. This Lake is thirty Leagues long, and about forty broad; it affords all ſorts of excellent Fiſh, and divides into two Parts this Diſtrict of the Province: The Fields produce great Quantities of Rice, Wheat, Fruits, and Pulſe. The Mountains are partly cultivated, and partly cover'd with thick Woods, ſome whereof are five Leagues in length: A ſort of Hemp grows about the City, of which they make Cloaths very convenient for Summer.

The Fifth City, Kieou kiang fou.

THIS is a large and very great trading City; it is ſituated upon the Southern Bank of the River *Yang tſe kiang*, and nigh the Place where the great Lake *Po yang* unites with the River; ſo that it is incompaſſed with Water on the North and Eaſt. It is the Rendezvous of all the Barks which go and come from the other Cities of this Province, and the Provinces of *Kiang nan* and *Hou quang*. Although it is a hundred Leagues diſtant from the Sea, they take in the River, which waſhes its Walls, Salmon, Dolphins and Sturgeon: It ebbs and flows every New and Full Moon, and its Waters glide ſo ſlowly from the City to the Sea, that its Current is ſcarcely perceivable.

The ſixth City, Kien tchang fou.

THIS City ſtands upon the Frontier of the Province *Fo kien*, in a pleaſant and fruitful Country. Five Cities of the Third Order are dependant on it; it is now famous, but was much more ſo formerly. The Wine which they make here of Rice is pretty good, but the common Rice is little valued, and the People of Note fetch it for their own Uſe from an adjacent City; yet they have a ſort of red Rice, which is

is pleaſant to the Taſte, and very wholeſome. They make here a ſort of Cloth of Hemp, which is eſteem'd and made uſe of during the Heat of Summer.

The Seventh City, Vou tcheou fou, *or* Fou tcheou fou.

THIS City is ſituated upon the Bank of a River, in a great and pretty fertile Plain; the Circumference of its Walls is larger than any City of *France*, except *Paris*: Its Juriſdiction reaches twenty or five and twenty Leagues; ſix Cities of the Third Order belong to it.

If one may judge of it from what remains, it was before the late Wars one of the moſt flouriſhing Cities in the Empire; but ſince it was ſack'd by the *Tartars*, it is nothing but a Heap of Rubbiſh, among which there are here and there ſome Houſes, which they endeavour to repair, and which form ſorts of Hamlets, Villages, and Towns, within the Circumference of the City, except on the Eaſt Side, which is well built, where moſt of the Mandarins Tribunals are ſituated.

They reckon in the City and Suburbs there are near forty or fifty thouſand Souls. The Country is likewiſe very populous, and very well improv'd. In many Places they have two Crops of Rice every Year, and it is from the Diſtrict of this City that they take, moſt commonly, the greateſt Part of the Rice, which the Province is oblig'd to furniſh every Year to the Emperor: The Rice hereabouts is very good, and white as Snow.

The Air is fine and very wholeſome; nothing can be more pleaſant than its Mountains, from whence iſſue ſeveral Brooks and Rivers, which water the whole Country, and render it fruitful. They have alſo Proviſion in abundance: Figs grow here very well. A Miſſionary in this Place planted Vines in his Garden, which bore very good black Grapes, of which he made Wine; but as for other Fruits

Fruits they hardly come to Perfection, probably becauſe the Soil is too moiſt.

The Eighth City, Lin kiang fou.

IN the Juriſdiction of this City, and at three Leagues diſtance upon the Bank of a great River, which coming from the South runs through all the Province, there ſtands a *Tching* or Town, in which there is a great Trade for Drugs and Simples, becauſe it is a noted Port, where the Barks loaded with Medicinal Herbs, of which they compoſe their Remedies, reſort from all the Southern Parts, and where they come from other Provinces to purchaſe them. As for the City itſelf, it is but thinly peopled, has but little Trade, and they live very ſparingly therein; and they ſay of it, by way of Deriſion, that one Hog ſerves the whole City two Days. There are but four Cities, and thoſe of the Third Order, dependant on it.

It is ſituate two Leagues and a half from the Great River, and ſtands upon the Banks of the River *Yu ko*. Its Soil is good, and the Climate wholeſome: They have excellent Oranges, which they tranſport into the adjacent Provinces, and is the chiefeſt Branch of their Commerce. The Mountains round about are either cover'd with great Trees, or are cultivated in the manner of Terras-Walks, riſing one above another.

The Ninth City, Ki ngan fou.

NINE Cities of the Third Order are under the Juriſdiction of This, which is ſituated on the Banks of the River *Kan hiang*. It is here that one begins to perceive the Danger of going down this River; the Water running with great Swiftneſs amongſt Rocks, which lie juſt beneath the Surface of it, one runs the Risk of periſhing, without a skilful Pilot; thoſe Barks which have none, provide

provide them in this City to guide them through theſe dangerous Places, at leaſt they hire Men to aſſiſt in navigating the Bark; for there are eighteen Currents, which require much Strength and Dexterity, either going up or coming down: They call it *Che pa tan*: Although the Country is uneven, the Vallies and Fields are nevertheleſs agreeable and fertile. They ſay that the Mountains afford Mines of Gold and Silver.

The Tenth City, Choui tcheou ſou.

THIS City is ſituated upon the Banks of an Arm of the *Kan kiang*: Two Encloſures of the Walls make it reſemble two Cities, which are ſeparated by a River that is navigable for great Boats all the Year round, eſpecially from *February* to *Auguſt*, when it is ſwell'd by the Rains.

Theſe two Encloſures communicate with one another by two Bridges, one of Stone, which has more than ten Arches well built, and the other is of Boats, which riſe or ſink according as the Water increaſes or decreaſes. In one of theſe Encloſures, which they call the North City, all the Mandarins of what degree ſoever make their Abode, Mandarins of the People, Mandarins of Arms, and Mandarins of Literature; they likewiſe call it the *Mandarin* City. The other Incloſure, which they call the South City, includes all the Families of Note, the Burghers, and the Common People; there is not one Mandarin. As the Gates of both the Cities are ſhut during the Night, if there ſhould happen any Diſturbance in this laſt, the Mandarin could not remedy it as ſoon as might be neceſſary in ſome Caſes.

The Air is mild, and ſo wholeſome that they have given it the Name of *Happy*. The Country is water'd with Rivulets, in which they find Particles of Gold and Silver. Its Fields are very fertile, and yield Rice enough, beſides what they uſe to pay the

the Tribute to the Emperor. The Mountains and Foreſts round about make an agreeable Proſpect: They get *Lapis Lazuli* out of theſe Mountains.

The Eleventh City, Yuen tcheou fou.

THIS City yields to none in regard of the Fruitfulneſs of its Soil, and the Plenty of every thing which can be deſir'd; it ſtands upon the Banks of the River *Yu ho*. There is in its Out-parts a little Lake border'd with Pleaſure-Houſes, where its Inhabitants go often to regale themſelves; it furniſhes the reſt of the Empire with Plenty of Vitriol and Allum; as for the reſt, its Liberties are ſmall, for they contain but four Cities of the Third Order.

The Twelfth City, Kan tcheou fou.

THIS is a City of great Reſort, which may be compar'd for its Extent to *Roan*; it is ſituated on the River from which it has its Name, although it receives another in this Place, which they call *Tchang ho*: It is almoſt as great a Trading-Place as the Capital.

They ſay there is an abundance of Medicinal Herbs in its Mountains, as well as in thoſe of *Quang ſin fou*, at the Bottom of which the Chief of the Bonze *Tao ſſii*, known by the magnificent Name of *Tien ſe*, that is, Heavenly Maſter, has his Reſidence.

Between *Kan tcheou* and *Nan ngan*, which I ſhall ſpeak of preſently, there are nothing but Deſarts; but from *Kan tcheou* to *Nan tchang*, that is, for more than ſixty Leagues by the River, the Country is delightful, populous and fertile.

A Day's Journey from *Kan tcheou* is that very rapid Current, twenty Leagues in length, which I mentioned in the Deſcription of the City *Ki ngan fou*. When we have once paſt this dangerous Place, we come into a fine River, ſix times larger than the *Seine* at *Roan*, and

and so cover'd with Barks, that at any Hour of the Day one may count more than fifty Ships of Burden under Sail.

This Country bordering upon the Provinces of *Hou quang*, *Fo kien*, and *Quang tong*, was formerly infested with Robbers, on account of the Facility of flying out of one Province into another; they establish'd here a *Tao ye*, which is a Governor of two Cities of the First Order: They erected here likewise a Custom-House, to receive the Duties on Merchandizes, which are transported on the two Rivers.

Near the Walls of *Kan tcheou*, and where these two Rivers unite, there is a Bridge of Boats, which are fasten'd to one another with Iron Chains: Near this Bridge is the Office, where a Receiver comes every Day to visit the Barks, and examine whether they have paid the Duty which I mentioned before: One of these Boats belonging to the Bridge is so contriv'd, that they can open a Passage to let the Barks through; but it is not done till after they have been examin'd.

The Jurisdiction of this City extends a great Way, for it contains twelve Towns of the Third Order; but what is most remarkable is, that its Soil produces a great many of the Trees from which the Varnish distills, and this Varnish is reckon'd the best in *China*.

The Thirteenth City, Nan ngan fou.

THIS is the most Southern City of the Province; it is as large as *Orleans*, populous, and handsome, has a great Trade, and is a Place of much Resort: It is here that they must land all the Merchandizes which are transported from the Province of *Quang tong*. Its Suburbs are larger than the City; there are but four Cities of the Third Order dependant on it.

To go from *Nan ngan* to *Nan hiong*, which is the first City you come to in the Province of *Quang*

tong, you muſt go about ten Leagues by Land: At the end of two Leagues there is a Mountain, ſo ſteep that they have cut it like Stairs; at the Top of the Mountain there is a Rock about forty Foot deep, through which they were obliged to cut, to open a Paſſage. Although theſe Mountains are not cultivated, the Spaces between them are, and produce as much Rice as the moſt fruitful Vallies.

The Fourth Province of the Empire of China, Fo kien.

THIS is one of the leaſt, and yet one of the richeſt Provinces of the Empire; its Situation is commodious for Navigation and Commerce, the Climate is hot, but the Air is very pure and healthy: As Part of it borders upon the Sea, they take there a great Quantity of Fiſh, which are dried and ſalted in order to be carried into the Midland Provinces of the Empire: Its Shores are very uneven, by reaſon of the Number and Variety of its Bays; there are many Fortreſſes built there to guard the Coaſts: It contains nine *Fou*, or Cities of the Firſt Rank, and ſixty *Hien*, or Cities of the Third Rank: Among the nine *Fou* is reckoned *Tai ouan*, Capital of the Iſle of *Formoſa*: Its Mountains, by the Induſtry of the *Chineſe*, are almoſt every where diſpoſed into a kind of Amphitheaters, with Terraſſes placed one above another, and all covered with Rice; the Fields are watered by great Rivers and Springs that iſſue from the Mountains, which the Husbandmen conduct in ſuch a manner as to overflow the Rice when they pleaſe, becauſe it grows beſt in watry Ground; they have got the Secret of raiſing the Water to the Top of the higheſt Mountains, which they convey from one Mountain

Mountain to another by Pipes of Bamboo, which is found in great Quantities in this Province.

Beſides that the Province of *Fo kien* abounds with every thing that grows in moſt other Provinces of the Empire, the Commerce which the Inhabitants have with *Japan*, the *Philippines*, the Iſland of *Formoſa*, *Java*, *Camboya*, *Siam*, &c. renders it extremely rich: They have Muſk, Precious Stones, Quick-ſilver, Silk, Hempen-Cloth, Callico, Steel, and all ſorts of Utenſils wrought to the greateſt Perfection; and they import from other Countries Cloves, Cinnamon, Pepper, Sandal-wood, Amber, Coral, and many other Commodities of this Nature: Its Mountains are covered with Trees fit for building of Ships: They have Mines of Lead and Iron; 'tis ſuppoſed they have alſo Gold and Silver, but it is forbidden to dig for theſe under Pain of Death. As for Fruit it produces excellent Oranges, larger than common, which have the Taſte and Smell of Muſcadine Grapes; the Peel of theſe Oranges comes off eaſily, it is thick, and of a golden Colour; they preſerve them with Sugar, and ſend them to other Provinces: Beſides theſe there are fine red Oranges, of which we have given a Deſcription in another Place. The moſt remarkable Things that grow here, as well as in the Province of *Quang tong*, are two ſorts of Fruits peculiar to *China*, which are highly valued, *viz. Li chi* and *Long yuen*, which are mentioned in the Beginning of this Work: I only add, that there is hardly any Fruit in the World to be compared to *Li chi* for its Deliciouſneſs, eſpecially if it be that Sort which has a ſmall Stone or Kernel in it. The Plant called *Tien hoa* which grows there, and the Dyers uſe to dye Blue, is much more eſteemed than that which grows in other Provinces.

Every City there has its particular Dialect, different from the reſt, which is very incommodious to Travellers: The Mandarine Language is generally ſpoke by all, except by a few of the learned Men in

this Province: Beſides they have naturally a good Genius, and apply themſelves vigorouſly to the Study of the *Chineſe* Sciences: For this reaſon you ſee great Numbers of good Scholars come out of this Province, who arrive to great Preferments in the State.

The firſt Capital City of the Province, Fou tcheou fou.

THIS is the firſt and moſt conſiderable City of the Province, nine Cities of the Third Order are under its Juriſdiction; beſides the Viceroy, the Intendant General of this and the Province of *Tche kiang* reſides there; it is chiefly famous on account of its Situation, Commerce, Multitude of learned Men, the Fertility of its Soil, fine Rivers that carry the largeſt Barks of *China* almoſt up to its Walls, and laſtly for a ſurpriſing Bridge conſiſting of more than 100 Arches, all built with fine white Stones acroſs the Bay; all its Hills are filled with Cedar, Orange, and Limon-Trees.

Throughout the Extent of its Juriſdiction they make exceeding fine Sugar: They have a great many of thoſe Trees that bear the Fruits *Li chi* and *Long yuen*; the firſt is ſo agreeable to the Taſte, that when you eat it you know not when to have done; the ſecond is very good, but leſs eſteemed than *Li chi*: They dry theſe Fruits, and ſend them to all Parts of the Empire, and no doubt they are as agreeable when they are dried as when freſh gathered; beſides they are very wholſome, and are given often to ſick People.

The Second City, Tſuen tcheou fou.

THE Situation of this City is moſt agreeable, and makes it a place of very great Trade; it is built upon a Promontory, and almoſt ſurrounded with Water; the largeſt Barks enter within its Walls; it has in its Juriſdiction ſeven Cities of the Third Rank; all theſe Cities are very populous, and carry on a great Trade; the Houſes are likewiſe convenient, the

Streets

Streets paved with Brick, including two Rows of ſquare Stones, and adorned with Triumphal Arches: There is one Temple among the reſt that deſerves particular Notice, having two Towers built of Stone and Marble, each of which has ſeven Stories, and round every Story there are Galleries jutting out to walk in: Not far from the City there is a Bridge, which is extraordinary for its Magnificence and Beauty; it is built with a kind of black Stone, and has no Arches, but is ſupported by above 300 Stone Piers, that terminate on each Side in acute Angles, the better to break the Force of the Current: This Bridge was built at the Expence of a certain Governor of the City, who, being concern'd to ſee an infinite Number of Boats overſet by the Violence of the Tides, was deſirous of preſerving his People from the continual Danger of being drowned: We are told this Work coſt him 1,400,000 Ducats. From this, and other Cities in its Diſtrict, a prodigious Number of Veſſels go out every Hour, in order to traffick among foreign Nations.

The Third City, Kien ning fou.

EIGHT Cities of the Third Order are under the Juriſdiction of this Capital City, which is ſituated on the Side of the River *Min ho*; 'tis a Place of plentiful Trade, becauſe all Commodities that are carried up and down the River paſs through it: As the River ceaſes to be navigable near the City of *Pou tching hien*, which is about thirty Leagues from *Kien ning*, the Goods are unloaded there, and Porters carry them over the Mountains to a large Town near *Kiang tchan*, in the Province of *Tche kiang*, to embark them upon another River: 18000 Porters are employed there to attend the Barks, who get their Living by paſſing and repaſſing continually over theſe Mountains, that are very ſteep, and Vallies that are equally low; they have endeavoured to level this

Road as much as the Nature of the Ground would permit; it is paved with ſquare Stones, and all along there are little Towns filled with Inns for the Accommodation of Travellers; there is an Office fixed at *Pou tching hien* to receive Toll of all Goods, and the Revenue produced thereby is appointed for keeping the Road in repair. At the Time when the *Tartars* conquered *China*, *Kien ning* ſuſtained two Sieges, and ſtill refuſed to ſubmit to the *Tartarian* Government; but at length after the ſecond Siege, which laſted a long Time, the *Tartars* took it, and entirely burnt it, and put all the Inhabitants to the Sword; the greateſt Part of the Houſes have been ſince rebuilt, but leſs magnificent than before: Hard by *Kien ning* ſtands a City of the Second Order, called *Fou ning tcheou*, which is pretty conſiderable, becauſe it has Juriſdiction over two Cities of the Third Order, *viz.* *Fou ngan hien*, and *Ning te hien*; the Country where they are ſituated is of vaſt extent, but almoſt all covered with Mountains; thoſe towards the North are almoſt inacceſſible, nevertheleſs nothing is wanting there, the Sea which is hard by furniſhes it plentifully with all the Neceſſaries of Life.

The Fourth City, Yen ping fou.

THIS City is placed on the Side of a Hill, below which runs the River *Min ho*; ſo agreeable a Situation makes the City look like an Amphitheatre to the View of thoſe who are upon the Water, who can ſee diſtinctly every Part of it: It is not very large, but paſſes for one of the moſt pleaſant Cities of the Empire, and is naturally fortify'd by inacceſſible Mountains: In this City the Water, which comes down from the Mountains, is convey'd by Pipes into every Houſe. There is another thing for which this City is ſingular, the Inhabitants univerſally ſpeak the Mandarine Language, which is that of the Learned; by this it is ſuppoſed that it was peo-

pled

pled at first by a Colony that came from the Province of *Kiang nan*: The Barks of the whole Province pass under its Walls. *Cha hien*, which is one of the Cities under its Jurisdiction, is commonly called *The Silver-City*, by reason of the abundant Fruitfulness of the Lands thereabouts; the Soil belonging to the other Cities is not much less fertil.

The Fifth City, Ting tcheou fou.

THIS City is built at the bottom of the Mountains, which divide the Province of *Fo kien* from that of *Kiang si*: Among these Mountains there are some all cover'd with Flowers, especially in the Spring, very agreeable to the Eye; in which Gold Mines might be found, if it were permitted to dig or bore for them; others of such prodigious Height, that they are almost inaccessible. The Country abounds with every thing necessary for Life, tho' the Air is not very wholsome, and they have but little Trade there. Seven Cities of the Third Order belong to this City.

The Sixth City, Hing hoa hou.

THE Name of this City signifies a *Springing Flower*, and it must be confess'd that it is situated in the most beautiful and fertil Country of the Province, and near the Sea; and tho' it has no more than two Cities of the Third Order within its District, yet it pays a very considerable Tribute in Rice: Throughout its Jurisdiction you see such a great Number of Towns and Villages, that you would be apt to take it for one continued City; some of these Towns, for the Largeness and Beauty of their Edifices, might be ranked among the Cities, and great Numbers of rich Merchants dwell there, who trade throughout the Empire; the Roads are very convenient, broad, and almost every where paved with square Stones, and the City beautify'd with many

Triumphal Arches; the Fruit *Li tchi* is better there than in the reſt of the Province; they catch there very good Fiſh of all ſorts, and the Country likewiſe furniſhes Silk.

The Seventh City, Chao ou fou.

THIS City, which is one of the Keys of the Province, was not very conſiderable in former Times, tho' it is now become ſuch, and its Situation renders it a Place of Strength, and very commodious: It is ſurrounded with Forts and Strong-Places, which are not diſtinguiſhable from common Towns, but by the Troops which are there in Garriſon. In the Diſtrict of this City there are Manufactures of curious Cloths, made of a kind of Hemp, which are much in requeſt in the Empire, becauſe they are cool in Summer, and when you ſweat they don't ſtick to the Body: It has no more than four Cities of the Third Order under its Juriſdiction.

The Eighth City, Tchang tcheou fou.

THIS City, which is the moſt Southern of the Province, has in its Juriſdiction ten Cities of the Third Order; it is ſituated upon the Bank of a River which ebbs and flows, over which, to the South of the City, ſtands a very fine Bridge conſiſting of thirty-ſix Arches; the Paſſage over it is ſo ſpacious, that both Sides thereof are filled with Shops, where they ſell every thing that is valuable in the Empire, or that is brought from foreign Nations; for it lies near Port *Emouy*, which is a Place of very great Trade, and all Commodities paſs continually up the River that waſhes the Walls of *Tchang tcheou*: This Advantage makes the City exceeding populous and famous, and they find in the Mountains about it the fineſt Cryſtal that can be ſeen, whereof the *Chineſe* Artificers make Buttons, Seals, Figures of Animals, *&c.* The Inhabitants are very ingenious and induſtrious,

ſtrious, having a good Capacity for Trading. There grow in its Territories great Numbers of Orange-Trees, which produce Oranges far larger than any that are in *Europe*, and have the Taſte and Smell of *Muſcadine* Grapes; they preſerve them with the Peel, and ſend 'em to all Parts of the Empire, and to foreign Countries. There are found in this City ſome Marks of the Chriſtian Religion; whether they be ancient or modern, is not known; this is certain, that *P. Martini* ſaw at a learned Man's Houſe an old Parchment-Book, wherein the greateſt Part of the Holy Scriptures was wrote in *Gothick* Characters; he offer'd a Sum of Money for it, but the Perſon, tho' he knew nothing of the Chriſtian Religion, would not part with it, becauſe it was a Book that was preſerved in his Family a long time, and which his Anceſtors regarded as a rare and valuable Piece of Furniture.

Hiamen; *or*, *The Port of* Emouy.

THIS is a famous Sea-Port, call'd *Emouy* from the Name of the Iſland which forms it, for it is properly a Place for Ships to ride at Anchor, and one of the beſt Harbours in the World; it is hemm'd in on one Side by the Iſland, on the other by the Continent, and by abundance of other Iſlands, which are very high, and ſhelter it from every Wind; it is ſo ſpacious withal, that it can contain many thouſands of Veſſels, and the Sea there is ſo deep, that the largeſt Ships may come up cloſe to the Shore, and ride there in perfect ſafety: You ſee there, at all times, a great Number of *Chineſe* Barks, which are on their Voyage to the Countries bordering upon *China*: About twenty Years ago you might ſee there many *European* Veſſels, but now they come thither but ſeldom, and all the Trade is removed to *Canton*. The Emperor keeps ſix or ſeven thouſand Men there in Garriſon, under the Command of a *Chineſe* General.

In

In entering into the Haven you double a Cape, or Rock, and this Rock divides the Paſſage in two, almoſt as *Mingant* does the Port of *Breſt*: The Rock is viſible, and riſes ſeveral Feet above Water. Three Leagues from thence there ſtands a little Iſland, having a Hole through which you ſee from one ſide to the other; undoubtedly for this reaſon it is called *The bored Iſland.*

The Iſlands of Pong hou.

THE Iſlands of *Pong hou* form a ſmall Archipelago between the Port of *Emouy* and the Iſle of *Formoſa*, which is inhabited by a *Chineſe* Garriſon; there is however a learned Mandarin who reſides there, to have an Eye upon merchandiſing Veſſels, which go and come from *China* to *Formoſa*, and from *Formoſa* to *China*; theſe Veſſels are almoſt continually paſſing and repaſſing, from which a conſiderable Revenue ariſes to the State. As theſe Iſlands are nothing but Sand and Rocks, all the Neceſſaries of Life, and even Fuel, are brought thither either from *Hiamen* or *Formoſa:* There is neither Buſh nor Bramble to be ſeen; one only wild Tree is all their Ornament. The Harbour is convenient, and ſheltered from all ſorts of Winds; it has a ſandy Bottom, and from twenty to five and twenty Fathom Water. When the *Hollanders* were Maſters of the Port of *Formoſa*, they built a Fort at the Extremity of the large Iſland of *Pong hou* to defend the Entrance; there remains no more at preſent than the Name of *Hong mao tchai*, which ſignifies the Fort of the Red-hair'd Men (ſo the *Chineſe* call the *Hollanders.)* This Port, tho' in a wild and uninhabited Place, is abſolutely neceſſary to *Formoſa*, which has none of its own, where a Veſſel that draws above eight foot Water can come.

Tai Ouan; *or*, *The Island of* Formosa.

I shall treat a little more largely of this Island, both because it was a long time unknown even to the *Chinese*, whose first Entring into it was in the Reign of the last Emperor *Cang hi*, tho' it lies at no great Distance from them, and because the Government, Manners, and Customs of these Islanders, which are different from those of the *Chinese*, and the Course they took to get Possession of the Island, deserve an exact and copious Relation.

The whole Isle of *Formosa* is not under the Dominion of the *Chinese*; it is divided by a Chain of Mountains into two Parts, East and West: That Part only which lies on the West of these Mountains belongs to *China*, and is included between 22°. 8'. and 25°. 20'. of Northern Latitude. The Inhabitants of the Eastern Part, if we believe the *Chinese*, are Barbarians: The Country is mountainous, and uncultivated. The Character they give of them, differs little from what is reported of the Savages of *America*: They describe them as more civilized than the *Iroquois*, and more chaste than the *Indians*, of a sweet and gentle Disposition, loving, and mutually assisting one another, disinterested, making no account of Gold and Silver, of which 'tis said they have several Mines; but excessively revengeful, having no Laws nor Civil Government, living upon the Flesh of Beasts and Fish, without any Tokens of Worship or Religion. This is the Description which the *Chinese* have drawn of the People who possess the Eastern Part of *Formosa*: But as the *Chinese* are not to be thoroughly credited when they speak of Strangers, I will not warrant this Account to be true, more especially as there are no Dealings between the *Chinese* and these People, and they are in continual War with each other.

The *Chinese* knew there were Gold Mines in the Island before they conquered it, which they had no sooner

ſooner done, but they ſearch'd every where for theſe Mines: As they found 'em not in the Weſtern Part, whereof they were Maſters, they were reſolved to ſeek for them in the Eaſtern Part of the Iſle, where they were aſſured they might find 'em; accordingly they fitted out a ſmall Veſſel in order to go thither by Sea, not caring to expoſe themſelves in the Mountains, where their Lives would have been in Danger. They were courteouſly received by the Iſlanders, who generouſly offered them Lodgings, Proviſions, and all ſorts of Aſſiſtance. The *Chineſe* continued there about eight Days; but all their Endeavours to diſcover the Mines were to no purpoſe, whether it was the Fault of the Interpreter, who opened their Deſign to theſe People, or Policy and Fear of giving umbrage to a Nation who had Reaſon to dread the *Chineſe* Government: However it was, they diſcover'd only ſome Ingots in the Cottages, which the poor People had little Value for, yet theſe were a dangerous Temptation to a *Chineſe*.

Little pleaſed with the Succeſs of their Voyage, and impatient at the Sight of thoſe Ingots, they bethought themſelves of a moſt barbarous Stratagem; they fitted out their Veſſel, and theſe innocent People furniſhed them with every thing neceſſary for their Return. They invited their Hoſts to a grand Entertainment, as they ſaid, to teſtify their Gratitude; they made theſe poor People drunk, and while they were faſt aſleep, the *Chineſe* cut their Throats, and ſail'd away. This cruel Action was not long unpuniſhed, but the Innocent ſuffered for the Guilty: For as ſoon as the Report of this was ſpread in the Eaſtern Part of the Iſland, the Inhabitants took up Arms, and made an Irruption into the Northern Part which belonged to *China*, and ſlew without Mercy all that oppoſed them, Men, Women and Children, and ſet Fire to their Dwellings: Since that Time the two Parts of the Iſland have been continually at War.

That

That Part of the Iſland *Formoſa*, poſſeſs'd by the *Chineſe*, certainly deſerves the Name they gave it: It is a moſt pleaſant Country, the Air is wholeſome and every where ſerene, it yields all ſorts of Grain, and is water'd by ſeveral ſmall Rivers, that deſcend from the Mountains which ſeparate it from the Eaſtern Part; the Soil brings forth plenty of Corn, Rice, &c. there is reaſon to believe that the Ground would alſo produce our *European* Fruit-Trees, if they were planted there. You ſee there Peaches, Apricots, Figs, Grapes, Cheſnuts, Pomegranates; there grows a Sort of Melons, which they call Water-Melons; theſe are much larger than thoſe in *Europe*, oblong, and ſometimes round; the Pulp is white or red, and they are full of ſweet Juice, which is very agreeable to the Taſte of the *Chineſe*. The Tobacco and Sugar that come from thence are perfectly good; all the Trees are ſo beautifully ranged, that when the Rice is planted, as uſual, in a Line and chequer-wiſe, all this large Plain of the Southern Part reſembles a vaſt Garden, which induſtrious Hands have taken Pains to cultivate.

As the Country was not inhabited till of late Years, but by a ſavage People, and under no Government, Horſes, Sheep and Goats are very rarely ſeen there; even Hogs, which are ſo common in *China*, are dear there; but they have great Numbers of Hens, Ducks, and Geeſe, and likewiſe abundance of Oxen, which, for want of Horſes, Mules and Aſſes, ſerve for common Riding; theſe are diſciplined betimes, and they go as good a pace and as ſwift as the beſt Horſes; they have Bridles, Saddles, and Cruppers, which are oftentimes of great Value. You ſee there a great many Stags and Apes, but few Deer; and if there are any Bears, wild Boars, Wolves, Tigers, and Leopards, as in *China*, they are in the Mountains of the Eaſtern Part; you ſee none of them in the Weſt. There are but few Birds; the moſt common are Pheaſants, which the Fowlers will ſcarce ſuffer to multiply. If the Water

Water of the Rivers was as good to drink, as it is to make the Land fruitful, there would be nothing wanting in this Iſland.

The *Chineſe* divide the Lands which they poſſeſs in the Iſle of *Formoſa* into three *Hien*, or ſubordinate Governments, which depend upon the Capital of this Iſle. Each of theſe Governments have their particular Magiſtrates, who are immediately ſubject to the Governor of this Capital, and all to the Viceroy of the Province of *Fo kien*, whereof *Tai ouan*, or *Formoſa*, makes a Part. The Capital, which is called *Tai ouan fou*, is very populous, and a Place of great Reſort and Commerce; it is equal to moſt of the beſt and moſt populous Cities of *China*. You find there every thing that can be deſired, either what the Iſland itſelf furniſhes, as Rice, Sugar, Sugar-Candy, Tobacco, Salt, hunted Veniſon, which the *Chineſe* much admire, Fruits of every kind, Cloaths of various Sorts, Wool, Cotton, Hemp, the Bark of certain Trees, certain Plants which much reſemble a Nettle, great quantity of Medicinal Herbs, many of which are not known in *Europe*; or what is imported thither, as *China* and *India* Cloaths, Silks, Varniſh, *China* Ware, the ſeveral Manufactures of *Europe*, &c. There are but few Mulberry-Trees in this Iſland, and conſequently there is but little Silk made in the Country. If the *Chineſe* had Liberty to go into *Formoſa* to ſettle there, many Families would gladly do it: But before they can go thither, they muſt have Paſſports from the Mandarins of *China*, which are obtain'd with Difficulty, and they muſt give Security beſides. When they arrive in the Iſland, the Mandarins there are very diligent in examining thoſe who come in, or go out, and ſome of them exact Money under-hand. This Exceſs of Caution is the Effect of good Policy, to hinder all Sorts of Perſons from paſſing over to *Formoſa*, eſpecially when the *Tartars* were Maſters of *China*. *Formoſa* is a Place of great Importance,

and

and if a *Chineſe* ſhould ſeize it, he might excite great Troubles in the Empire, therefore the Emperor keeps there 1000 Men in Garriſon, commanded by a *Tſong Ping*, or Lieutenant-General, two Major-Generals, and ſeveral inferior Officers, whom he takes care to change every three Years, or oftner if there be Occaſion.

The Streets of the Capital are almoſt all drawn in a Line, and all cover'd ſeven or eight Months in the Year, to defend them from the Heat of the Sun. They are from thirty to forty Foot in breadth, but ſome of them are almoſt a League in length. They are almoſt all lin'd with Shops of Silk, *China* Ware, and other Commodities in admirable Order, in which the *Chineſe* excel. 'Twere a Pleaſure to walk in theſe Streets, if they were better paved, and leſs crowded by Paſſengers: The Houſes are all covered with Straw, and built for the moſt part with Clay and *Bamboo*; but that Diſagreeableneſs is out of Sight, by reaſon of the Tents that cover the Streets, ſo that you can ſee nothing but the Shops. *Tai-ouan fou* has neither Fortifications nor Walls: The *Tartars* do not intrench their Forces, nor confine their Courage within a Rampart, but love to fight on Horſeback in the open Field. The Harbour is ſheltered from every Wind, but the Entrance into it becomes more difficult every Day: Formerly there were two Ways to enter into it, one called *Ta kiang*, where the greateſt Veſſels floated with eaſe, and the other *Loulh men*, the Bottom of which is Rocky, and not above nine or ten Foot deep at high Water. The Firſt is now unpaſſable; in ſome Places there are no more than five Foot Water, and no where above ſeven or eight; the Sand which the Sea drives thither, fills it up every Day: By this *Ta kiang* the *Dutch* Veſſels formerly entred into the Harbour, and in order to prevent the coming in of ſtrange Ships, they erected a Cittadel on the Extremity of the Iſland, to the South of *Ta kiang*,

kiang, which would have been much admired, if it were not built upon the Sand; but however it was very neceſſary for their Defence againſt their moſt formidable Enemies, the *Chineſe* and the *Japaneſe*.

That Part of *Formoſa*, which is ſubject to the *Chineſe*, is compoſed of two different Nations, the *Chineſe* and the Natives; the former for Lucre's ſake came thither from ſeveral Provinces of *China*. *Tai ouan fou*, *Fong chan hien*, and *Tchu lo hien* are inhabited only by *Chineſe*, for the three *Hien* or Governments I mention'd before are all in the Diſtrict of the Capital: The Natives ſerve as Domeſticks, or rather as Slaves. Beſides theſe three Cities, the *Chineſe* have many Villages, but not one conſiderable Fort except *Ngan ping tching*: This Fort ſtands at the Foot of the Caſtle of *Zeland*, for that is the Name which the *Hollanders* gave the City I ſpake of. There are at *Ngan ping tching* four or five hundred Families, and a Garriſon of 2000 Men, commanded by a Major-General. The Government and Manners of the *Chineſe* at *Formoſa* differ nothing from thoſe of *China*, ſo that I ſhall only obſerve what is the Genius of the Natives of the Iſland, and the Nature of their Government. The People of *Formoſa*, who are ſubject to the *Chineſe*, are divided into forty five Towns, or Plantations, which they call *Tche*, thirty ſix in the North, and nine in the Southern Part. The Towns of the North are very populous, and the Houſes little different from thoſe of the *Chineſe*. Thoſe of the South are only a heap of Cottages made of Clay and *Bamboo*, cover'd with Straw, raiſed upon a kind of Terraſs three or four Foot high, built in the Form of a Funnel inverted, and from fifteen, twenty, thirty, to forty Foot in Diameter; ſome are ſeparated by Partition-walls. They have in theſe Huts neither Chairs, Bench, Table, Bed, nor any Moveable; in the middle is a ſort of Chimney, or Stove, raiſed two or three Foot or more from the Ground, where they dreſs

dreſs their Victuals. Their common Food is Rice, ſmall Corn, and any Game they can take, which they do either by running or with Arms. Their Swiftneſs is ſurpriſing, they will outrun Horſes that go full ſpeed, which proceeds, as the *Chineſe* ſay, from their Cuſtom of binding their Loins and Knees tight and hard, till they are fourteen or fifteen Years old. For their Arms they uſe a kind of Dart or Javelin, which they hurl the Diſtance of ſeventy or eighty Paces with the utmoſt Exactneſs; and tho' their Bows and Arrows are very ordinary, yet they can kill a Pheaſant flying as ſure as they do in *Europe* with a Gun. They are very ſlovenly in their Meals, uſing neither Diſhes, Plates, Spoons, Knives nor Forks: They place what is provided upon a piece of Board or Matt, and uſe their Fingers to eat with, as the Apes do. They eat Fleſh half raw, and the leſs it is roaſted the more agreeable it is to them. Their Beds are the freſh Leaves of a certain Tree very common in the Country, which they gather and ſpread upon the Ground, or on a Board in their Cottages, and there lie down to ſleep. Their Habit is only a piece of Cloth, which they wear from the Waiſt down to the Knees. Pride, ſo rooted in the Heart of Man, finds a Way to indulge it ſelf even in Nakedneſs; it puts theſe People to more Expence and Trouble, than thoſe who are more civilized, and addicted to Luxury and Magnificence. Some borrow the Hair of Beaſts, and the Silk of Worms, which they imbroider with Gold and Silver; ſome are content with their own Skin, in which they imprint many odd Figures of Trees, Beaſts, Flowers, &c. The Operation is ſo exceſſively painful, that it would certainly kill 'em, if it were done all at once; they are imploy'd in it many Months, ſome a whole Year. Every Day during the Operation they muſt put themſelves to ſome Torture, and all this to ſatisfy the Deſire they have of diſtinguiſh-

ing themſelves from the Multitude, for it is not permitted indifferently to all ſorts of Perſons to wear theſe Marks of Diſtinction. This Privilege is granted only to thoſe who, in the Judgment of the moſt conſiderable Men of the Town, have excelled others in Running or Hunting: But all are allowed to blacken their Teeth, wear Ear-rings, Bracelets above the Elbows and Wriſts, Collars, and Crowns made up of ſmall party-coloured Beads, diſpoſed in ſeveral Ranges; the Crown terminates in a Plume of Feathers, either of Cocks or Pheaſants, which they carefully join together. Let us imagine theſe fantaſtical Ornaments upon a Man of a fine ſlender Shape, olive Complexion, with his Hair hanging negligently upon his Shoulders, armed with a Bow and Arrows, his Garment no more than a Piece of Cloth two or three Foot long, round about his Body from the Waiſt to the Knee, and we have a true Portrait of a Beau of the South Part of the Iſle of *Formoſa*.

In the North Part, where the Climate is leſs warm, they clothe themſelves with the Deer-Skins which they kill in Hunting, of which they make a Garment without Sleeves, not much unlike a Dalmatick. They wear a Cap in the Form of a Cylinder, made of the Stalks of *Banana* Leaves, embelliſhed with ſeveral Crowns placed one above another, and tyed tight together with Fillets and ſmall party-coloured Strings. On the Top of the Cap is ſtuck a Plume of Feathers of Cocks or Pheaſants, in the ſame Manner as is done in the South.

Their Marriages are agreeable enough; they don't purchaſe Wives as they do in *China*, nor have any mercenary Views on one ſide or the other; perhaps the Parents may have ſome ſmall Intereſt to conſult.

When a young Man is inclin'd to Matrimony, and has found a Laſs whom he likes, he goes for ſeveral Days after with a Muſical Inſtrument to her Door; if

if ſhe conſents to have him, ſhe goes out to meet him, they agree together upon Terms, and laſt of all acquaint their Parents with their Intentions. The Wedding-Entertainment is prepared at the Houſe of the young Woman, where the young Man abides afterwards, and returns no more to his Father. From that time the young Man looks upon the Houſe of his Father-in-Law as his own, and he is the Support of it; as for his own Father's Houſe, he regards it no more than the Women in *Europe* do, who quit their Fathers Houſe to go and live with their Huſbands. Therefore here they think it no Happineſs to have Male Children, they deſire only Daughters, who procure them Sons-in-law that will be helpful to them in their Old Age.

Tho' theſe Iſlanders are entirely ſubject to the *Chineſe*, yet they preſerve ſome Remains of their ancient Government. Every Town makes choice of three or four of the oldeſt Men, the moſt diſtinguiſhed for Probity, who by this Choice become the Heads and Judges of the reſt of the Town: Theſe finally determine all Differences; and if any one refuſes to abide by their Judgment, he is inſtantly turned out of the Town, without Hopes of ever returning thither, and no other Town dares to receive him.

They pay their Tribute to the *Chineſe* in Corn, in Tails or Skins of Deer, or in other things of this Nature that are eaſily found in the Iſland. To regulate what concerns the Tribute, there is appointed in every Town a *Chineſe*, who underſtands the Language, to ſerve as an Interpreter to the Mandarins. Theſe Interpreters, who ought to procure the Eaſe of the poor People, and hinder them from being oppreſſed, are ſo many petty Tyrants, who exerciſe the Patience not only of the Iſlanders, but of the Mandarins alſo, who are forced to continue them in their Employs to avoid greater Inconveniences. Of the twelve Towns which were ſubject to the *Chineſe* in the Southern Part,

there remain but nine; three have revolted, and drove away their Interpreters, paying no more Tribute to *China*, but have united themſelves with the Eaſt Part of the Iſle. Under the reigning Emperor many of the Towns have ſubmitted, and 'tis hoped that by degrees others will follow their Example. Tho' theſe People paſs in the Account of the *Chineſe* for Barbarians, they ſeem to approach nearer to true Wiſdom than many Philoſophers of *China*. By the Confeſſion of the *Chineſe* themſelves, there is amongſt 'em no Cheating, Thieving, Quarrelling or Law-ſuits, except againſt their Interpreters; they are juſt and affectionate one to another: If any thing is given to one of them, he dares not touch it, till they who have ſhared with him in the Labour and Toil partake alſo of the Reward.

It appears that there were Chriſtians among theſe Iſlanders, when the *Hollanders* were Maſters of the Port. There are many who underſtand the *Dutch* Language, who can read their Books, and who in Writing uſe their Letters, and many Fragments of pious *Dutch* Books are found amongſt them.

Theſe People adore no Idols, but abominate every thing that has any Relation to them, and yet perform no Act of Religion, nor recite any Prayers. Nevertheleſs there are ſome amongſt them who acknowledge one God, the Creator of Heaven and Earth, one God in three Perſons, Father, Son, and Holy Ghoſt; and who ſay that the firſt Man was called *Adam*, and the firſt Woman *Eve*; that for diſobeying God they drew his Anger upon themſelves, and all their Deſcendants; that it is neceſſary to have recourſe to Baptiſm for to waſh off this Stain. They know even the Form of Baptiſm, yet it is not certain whether they baptize or no.

Tho' *Formoſa* is not far from *China*, yet the *Chineſe*, according to their Hiſtory, had no knowledge of it, till the Time of the Emperor *Suen ti*, of the Dynaſty of *Ming*, about the Year of our Lord 1430, when

when the Eunuch *Ouan ſan pao*, in returning from the Weſt was caſt by a Storm upon that Iſland.

This Eunuch finding himſelf in a ſtrange Land, where the People ſeemed as barbarous as the Country was beautiful, ſtay'd there a conſiderable time, that he might get ſome Intelligence whereof he might inform his Maſter: But the Effect of all his Enquiry was that he brought from thence ſome Plants and Medicinal Herbs, which are ſtill uſed in *China* with Succeſs.

In the forty ſecond Year of the Emperor *Kia tſing*, and in the Year of Chriſt 1564, *Yu ta yeou*, a Commander of a Squadron of Ships, cruiſing along the Eaſtern Sea of *China*, met with a Pirate named *Lin tao kien*, who had made himſelf Maſter of the Iſles of *Pong hou*, where he left Part of his Men; he was a cruel and ambitious Man, thirſting after Glory; and to render himſelf famous, he no ſooner perceived *Yu ta yeou* but he came upon him with full Sail, attacked him briskly, and had infallibly beaten the *Chineſe* Squadron, if the Commander thereof had been a Perſon of leſs Skill and Bravery. *Yu ta yeou* received the firſt Fire with unconcern, after which he attacked in his Turn *Lin tao kien*; the Engagement laſted five Hours, and the Night put an end to it, when *Lin tao kien* made off towards the Iſlands of *Pong hou*, in order to refreſh his Men, to take the Soldiers he had left on Board, and to return towards the Enemy: But *Yu ta yeou*, an experienced Captain, purſued him ſo cloſely, that *Lin tao kien* found by Break of Day the Entrance into the Port of *Pong hou* blocked up by the Enemy's Ships: His Forces being much diminiſhed in the Engagement, and Terror having ſeized the reſt, he judged it dangerous to attempt to enter the Harbour; he then reſolved to continue his Courſe, and to go and water at *Formoſa*.

Yu ta yeou purſued him thither, but meeting with Shoals, and having no knowledge of the Entrance of the Harbour, he was unwilling to expoſe

his Ships, and retired to the Iſles of *Pong hou*, of which he made himſelf Maſter, and taking the Soldiers Priſoners that were left, placed a good Garriſon there, returning victorious to *China*, where he gave an Account of his Diſcoveries and his Expedition. The Court received the News with Joy, and nominated a Mandarin of Learning for Governor of the Iſlands of *Pong hou*. *Formoſa*, ſays the *Chineſe* Hiſtorian, was then an uncultivated Place, and inhabited only by *Barbarians*. *Lin tao kien*, who had grand Deſigns, did not think this Iſland, in the Condition it was in, convenient for him; therefore he maſſacred all the Inhabitants that fell into his Hands, and with unparallel'd Barbarity ſmeared his Veſſels with the Blood of theſe unfortunate People, and preſently ſetting ſail he retired to the Province of *Quang tong*, where he died miſerably.

At the End of the Year 1620, which was the firſt of the Emperor *Tien ki*, a *Japaneſe* Squadron of Ships came upon the Coaſt of *Formoſa*: The Commander finding the Country, tho' uncultivated, a proper Place to ſettle a Colony, took a Reſolution to ſeize upon it, and to that End left there a Party of his Men, with Orders to get Information neceſſary to the Execution of his Deſign.

About the ſame Time a *Dutch* Veſſel, in her Voyage from *Japan*, or in her Return thither, was forced by a Storm into *Formoſa*, where they found the *Japaneſe* in no condition of oppoſing them: The Country appearing beautiful to the *Hollanders*, and advantageous for their Commerce, they pretended Want of Refreſhment, and Things neceſſary for refitting their Veſſel, which was damaged by the Storm: Some of them made an Excurſion into the Country, and having examined it, returned on Board. The *Hollanders* did not work at their Veſſel during the Abſence of their Companions, and it was not till after their Return that they thought of refit-

ing

ing her. They beſeeched the *Japaneſe*, with whom they had no mind to be at Variance, for fear of hurting their Commerce, to permit them to build an Habitation upon the Brink of the Iſland, at one of the Entrances into the Harbour, which might be ſerviceable to them with reſpect to their Commerce to *Japan*; the *Japaneſe* at firſt rejected the Propoſal, but the *Hollanders* preſſed the Matter ſo that the *Japaneſe* at laſt conſented, when they aſſured them they required no more Ground than what could be incompaſſed with an Ox's Hide.

The *Hollanders* then took an Ox's Hide and cut it into ſmall Thongs, which they tied end to end, and therewith meaſured the Ground they deſired: The *Japaneſe* were at firſt a little vexed at this Trick, but after ſome Reflections they laughed at it, and were pacifyed, and ſuffered the *Hollanders* to do as they pleaſed with the Piece of Ground. Upon this Spot they built the Fort I mentioned; over the Gate are ſtill ſeen theſe Words, *The Caſtle of* Zeland, 1634.

By building this Fort the *Hollanders* had the Command of the Harbour, and the only Paſſage where great Veſſels could come in: Perhaps the *Japaneſe* perceived too late the Importance of it; but however it was, whether they took Diſguſt at the new Fort, or did not find their Account in this Iſland, a little while after they quitted it entirely, and returned home.

By this means the *Hollanders* became ſole Maſters of *Formoſa*, for the Inhabitants were in no condition to oppoſe them. The better to ſecure the Harbour, they built on the other Side, over againſt the Fort of *Zeland*, a Fortification conſiſting of four Half-Baſtions.

At this Time *China* was all in a Flame, imbroiled with a Civil War, which was the Deſolation of many beautiful Provinces, and ſuſtaining at the ſame Time a War againſt the *Tartar*, who at laſt ſeized upon the Empire, and founded the preſent reigning Dynaſty. One of thoſe who ſhewed moſt Valour and Courage

in oppoſing the *Tartars*, was *Tching tchi long* of the Province of *Fo kien*, a Man raiſed by Fortune from a ſmall Beginning to be the richeſt Merchant of *China*. *Tching tchi long* fitted out, at his own Expence, a ſmall Fleet againſt the *Tartars*; he was preſently followed by a vaſt Number of *Chineſe* Ships, and thereby became the Commander of as formidable a Fleet as was ever ſeen in theſe Seas. The *Tartar* offered him the Dignity of King, upon condition he would pay him Homage, which he refuſed, but did not long enjoy his good Fortune.

His Son *Tching tching cong* ſucceeded him in the Command of this numerous Fleet; more zealous ſtill for his Country and Fortune than his Father, he made ſeveral Attempts, beſieged many conſiderable Cities, as *Hai tching* in the Province of *Fo kien*, which he took after having cut in pieces the *Tartarian* Army that came to its Relief, *Ouen tcheou* in the Province of *Tche kiang*, *Nan king* in the Province of *Kiang nan*, &c.

This firſt Succeſs laſted not long, for he was at length overcome by the *Tartars*, and drove out of *China*: Then he turned his Views and Ambition towards *Formoſa*, reſolving to drive the *Hollanders* out of the ſame, and erect a new Kingdom there. It was the 17th Year of the Emperor *Chun chi* the Father of *Cang hi*, and 1661 of our Lord, when *Tching tching cong* quitted *China* in order to retire to *Formoſa*: In his Paſſage he took the Iſlands of *Pong hou*. The *Hollanders* believing they had nothing to fear from *China*, which was ſtill embroiled, took no Care to fortify *Pong hou* and *Tai ouan*: Therefore *Tching tching cong* ſoon maſtered theſe Iſlands, and left there 100 Ships to guard them, and continued his Courſe towards *Formoſa*. There were no more than eleven *Hollanders* left to defend the Fort and Harbour of *Formoſa*; the reſt of the Garriſon was made up partly of *India* Blacks, and partly of the Inhabitants of the Country;

Country: Notwithstanding this Inequality of Forces, the *Hollanders* resolved to defend themselves, which they did with Courage and Bravery. *Tching tching cong* entered the Harbour with his Fleet composed of 900 Sail, by the Channel of *Loulh men*, a League above the Fort of *Zeland*; he landed Part of his Men with a Design to attack the Fort by Sea and Land: The Siege lasted four Months, in which Time the *Hollanders* defended themselves with their Cannon, with more Success than they could hope for. *Tching tching cong* was inraged to see such Opposition and Courage in a Handful of *Europeans* against an Army so numerous as his. As the *Chinese* had not the Use of Cannon, they could not answer the *Hollanders*; so they had no Hope of reducing them but by Famine, which would require a long Time, during which they might be relieved by their Ships coming from *Batavia*, or those that traffick to *Japan*.

Tching tching cong was sensible of the Difficulty of his Enterprize; but he saw himself shut out of *China*, without Hopes of ever returning thither under the *Tartars*, against whom he had waged War; he knew besides that if *Formosa* was not open to him, he had no further Remedy left: For these Reasons he resolved to use his utmost Efforts against the *Hollanders*. These had actually four Ships in the Harbour, and they had put on Board each of them one of their own Men, together with *Indians* to guard it; the other seven *Hollanders* remained in the Cittadel or Fort of *Zeland*.

The *Chinese* Captain being determined to make a Sacrifice of some few of his Vessels, turned them into Fire-ships, which having the Advantage of a high Wind from the North-East, drove upon the Vessels of the *Hollanders*, and burnt three of them out of four. When he had thus succeeded in his Wishes, he summoned the *Hollanders* to surrender, declaring that he would give them Leave to depart with all their Effects;

Effects, but if they refuſed would give them no Quarter.

The *Hollanders* having no more than one Ship left for their Aſſiſtance, willingly accepted the Offer: They loaded their Veſſel with all their Effects, delivered the Place into the Hands of the *Chineſe*, and departed.

Tching tching cong, having now none to oppoſe his Deſigns, diſtributed a certain Number of his Troops in that Part of *Formoſa*, which is at this time in the Poſſeſſion of the *Chineſe*, and placed a Garriſon at *Ki long tchas*, a forſaken Fortreſs which the *Spaniards* formerly built. He erected a Fortreſs at *Tan choui tching*, upon the Mouth of the River *Tan choui*, where the *Chineſe* Veſſels might lie at Anchor, and pitched upon thoſe Places where *Tchu lo yen* and *Fong chan hien* now ſtand, for the Building of two Towns, which he called *Tien hing hien*, and *Ouan nien hien*: He appointed the Capital of theſe new-erected States at a Place now called *Tai ouan fou*, and gave to this City the Name of *Ching tien fou*: His Palace and Court he ſettled in the Fort of *Zeland*, and gave it the Name, which it ſtill preſerves, of *Ngan ping fou*. It was then that *Formoſa* began to receive a new Form, for he eſtabliſhed there the ſame Laws, the ſame Cuſtoms and Government as in *China*: He enjoyed his new Conqueſt but a ſhort Time, for he died within a Year and ſome Months after he took Poſſeſſion of this Iſland. His Son *Tching king mai* ſucceeded him: As he was a Perſon addicted to Books, he took little Care of cultivating the Country, which his Father had procured for him with ſo much Toil and Labour: This abated the Courage and Zeal of the Troops for his Service.

In the twelfth Year of the Reign of *Cang hi*, and in 1673 of the Chriſtian Æra, the Kings of *Quang tong* and *Fo kien* revolted from the Emperor. *Tching king mai*, deſirous to reanimate the Ardour of his Soldiers,

Soldiers, took a Reſolution to join the King of *Fo kien* againſt the *Tartar*: He fitted out his Fleet, and went in order to have an Interview with him upon the Coaſts of his Province. Becauſe he would be treated like a Sovereign Prince, and the King of *Fo kien* would have the Precedency of him, he was ſo provoked that he declared War againſt him upon the Spot.

They fought with Reſolution and Courage on both Sides; but the Forces of *Tching king mai* being compoſed of Veteran Soldiers, ſo many Engagements were ſo many Victories. The King of *Fo kien* at laſt found himſelf obliged to undergo the Tonſure once more, and to ſurrender himſelf to the Diſcretion and Clemency of the *Tartars*. *Tching king mai* returned to *Formoſa*, where he died ſoon after, leaving his Son *Tching ke ſan*, who was very young, for his Succeſſor, under the Care of *Lieou koue can*, and *Fong ſi fan*, two Officers well attach'd to him.

The Revolt of *Fo kien* terminating in the Advantage of the *Tartars*, they aboliſhed the Title of King, and in the Year 1682 appointed for Governor of this and the Province of *Tche kiang*, a *Tſong tou*, which is a Dignity ſomething above that of Viceroy.

The firſt they nominated was *Tſong tou yao*; a Man of great Capacity, civil and engaging. He no ſooner entered upon his Charge, but he publiſhed a General Amneſty, which reached even *Formoſa*, for all thoſe who would ſubmit to the *Tartarian* Government, promiſing to procure them the ſame Employments, and the ſame Honours and Privileges they enjoyed under their own Governors.

This Declaration had the Effect which *Tſong tou yao* deſired; the greateſt part of thoſe who had followed *Tching tching cong* having abandoned their Native Country, Wives and Children, and living in a ſtrange Land, uncultivated, and almoſt uninhabited, and deſpairing of drawing any conſiderable Advantage

tage from it, were tranſported to find a favourable Opportunity of returning to their Families; ſome did not deliberate at all, but immediately forſook *Tching ke ſan* to go to *Fo kien*.

Tſong tou yao received them with much Civility, and conferred great Favours upon them, inſomuch that they were followed preſently after by many others.

Tſong tou yao believed then there was a favourable Conjuncture to ſeize upon *Formoſa*, and immediately ſent away a conſiderable Fleet under the Command of a *Titou*, or Lieutenant-General, to reduce the Iſlands of *Pong hou*. The *Titou* found more Reſiſtance than he expected; the Soldiers with the help of the *Hollanders* Cannon made a vigorous Defence, but they were at laſt forced to yield to Numbers. The Iſle of *Pong hou* being taken, the young Prince's Council judged it impoſſible, conſidering the Temper of his Troops, to preſerve *Formoſa*; and without waiting for the Arrival of the *Ti tou*, to attack 'em in Form, they diſpatched away a Packet-boat, to carry a Petition to the Emperor in the Name of the young Prince, by which he ſubmitted to his Majeſty. Here follows the Petition, as it was tranſlated from the *Chineſe*.

Tching ke ſan, *King of* Yen ping, *Chief Commander of the Army, preſents this Petition to the Emperor.*

'WHEN I proſtrate my ſelf at your Majeſty's 'Feet, and reflect on the Grandeur of *China*, that its 'Reputation has always been maintain'd with Ho-'nour, that it has boaſted of a very numerous Suc-'ceſſion of Kings, I cannot but acknowledge that it 'is the ſpecial Providence of *Tien* which made choice 'of your illuſtrious Houſe to govern the nine Earths.* '*Tien* had not brought about this Revolution, but

* *That is to ſay, all the habitable World. The* Chineſe *divide the Earth into nine Sorts*; 1. *Mountainous good Earth.* 2. *Stony Moun-*

'for the Perfection and Improvement of the † Five 'Virtues, as appears plainly by the good Manage- 'ment and happy Succeſs of all your Majeſty's Un- 'dertakings. As for my Anceſtors, they bore true 'Allegiance to their Sovereigns, and in this they en- 'deavoured to teſtify their Gratitude for the Favours 'they received from the preceding Dynaſty, at a 'Time when my Family had received none from 'your glorious Dynaſty. This Attachment to his 'Prince obliged my Grandfather *Tching tching cong* 'to forſake *China*, to ſeek for Shelter in the uncult- 'vated Lands of the *Eaſt*. My Father *Tching king* '*mai* was a ſtudious Man, not caring to expoſe him- 'ſelf to Dangers; like the Kings of *Ye lang*, he whol- 'ly employed himſelf in governing and inſtructing 'his People; contented with this Spot of Land in the 'midſt of the Sea, he had no further Views. Hi- 'therto I have enjoyed Advantages derived from my 'Anceſtors, and teſtify my Gratitude continually, by 'calling to mind the Favours which they received 'from Heaven, without a Thought of aggrandiſing 'my ſelf upon Earth. At preſent I behold your Ma- 'jeſty reſembling the Heavens, which cover all things 'by their Expanſion and Height, and alſo the Earth 'which by its Firmneſs ſuſtains them, always inclin- 'able to ſhew Mercy, and to ſtop the Effect of too 'rigorous a Juſtice; which Clemency is the Founda- 'tion upon which your Government ſtands. Your 'Majeſty is become like the riſing Sun, which no 'ſooner appears in the Horizon, but its Light is diffu- 'ſed in an inſtant over the whole Earth, and diſſipates 'in a Moment the ſlight Miſts which obſcure the Sur- 'face thereof; how then dare I think but of applying 'myſelf to my Perfection, as the only Expedient of ma- 'king my Life eaſy for the future. If I had thought

tains. 3. *Hills.* 4. *Black and dry Earth.* 5. *Moiſt Earth.* 6. *Sandy Earth.* 7. *Rich Earth.* 8. *Yellow Earth.* 9 *Red Earth.*

† *Charity, Juſtice, Decency, Prudence, and Fidelity.*

'of

'of ſailing Weſtward of *China*, I confeſs I had been 'to blame; for, alas! how few remain of my Fa- 'mily which came to *Formoſa!* They are become 'like early Dew, which vaniſhes at the Appearance 'of the Sun. How then durſt I undertake any thing 'againſt your Majeſty? I ſincerely affirm that my 'Heart ſubmits entirely to your Majeſty, and my 'future Behaviour will make it evident. I am ſen- 'ſible now that I have been engaged in a bad Cauſe, 'and for the future I will venture to walk freely in 'the Paths of Charity, after the Example of *Ki ling*. 'I ardently wiſh to ſee a perfect Harmony between 'Heaven and Earth: The poor People of this Iſle 'deſire no more than to live in a frugal Manner, 'they are Strangers to Gluttony and Drunkenneſs. 'If they are treated with Humanity, they will be more 'inclinable to Submiſſion. It is the Nature of Fiſh 'to love the deepeſt Waters; they can enjoy a long 'Life in the midſt of the Waves of the Sea. Thus 'have I laid open to your Majeſty in this Petition 'the true Sentiments of my Heart, and if not in the 'ſincereſt Manner, may I never enjoy the comfort- 'able Light of the Sun!'

The Emperor, in anſwer to this Petition, ordered *Tching ke ſan* to leave *Formoſa*, and come to *Peking*. *Tching ke ſan*, who was afraid to go to *Peking*, ſignified to the Emperor in a ſecond Petition, which he ſent by ſome of his principal Officers, that being born in the Southern Countries, and of a weakly Conſtitution, he dreaded the cold Climate of the North, therefore he beſeeched his Majeſty to give him leave to retire into the Province of *Fo kien*, from whence his Anceſtors came. This laſt Petition had no Effect; ſo that the unfortunate Prince, ſeeing himſelf almoſt abandon'd, was conſtrained to deliver *Formoſa* into the Hands of the *Tartars*, and to go to *Peking*, where upon his arrival at Court he was inveſted with the Quality of Count, in the twenty ſecond Year of *Cang hi*, and 1683 of the Chriſtian *Æra*.

The Fifth Province of the Empire of China, Tche kiang.

THIS is one of the moſt fertil and trading Provinces of the Empire. It is bounded on the Eaſt by the Sea, on the South by the Province of *Fo kien*, on the North and Weſt by the Provinces of *Kiang nan* and *Kiang ſi*. It contains eleven *Fou*, or Towns of the Firſt Order, which are like ſo many Provinces, and ſeventy ſeven Towns of the Second and Third Order, without reckoning an infinite Number of Towns and Villages exceeding populous.

The whole Country is interſperſed with Mountains almoſt all cultivated, and fruitful Fields with Rivers and Channels, cut out either by Nature or the Induſtry the *Chineſe*. Theſe Channels are large, deep, and bank'd on each ſide with Free Stone, having Bridges over them at proper Diſtances, which maintain a communication between one part of the Country and another, ſo that a Man may travel by Land or Water thro' the whole Province. The Springs of freſh Water and Lakes, wherewith the Country abounds, contribute much to its Fertility.

The Inhabitants are of a ſweet and affable Diſpoſition, and have a great deal of Wit and Politeneſs; their Silks, which are ingeniouſly made, and imbroider'd with Gold and Silver, are the beſt of any that are made in *China*, and ſo cheap, that a Garment made of the fineſt Silk coſts leſs than one of common Woollen Cloth in *Europe*. They have there a great many Fields full of Dwarf Mulberry-Trees, which are reſtrain'd in their Growth; they plant and prune 'em almoſt like Vines. Long Experience has taught the *Chineſe*, that the Leaves of the ſmall Mulberry-Trees make the beſt Silk.

They

They nouriſh in this Province ſo great a Number of Silk-Worms, that one may affirm this alone is capable of funiſhing *Japan*, the *Philippines*, and *Europe* with Silks of all ſorts.

Every thing neceſſary for Life is found here in abundance; the Mountains which lie to the South and Weſt are all manured; in other places, where they are rocky, they furniſh Timber for building Ships and Houſes.

In the Lakes of this Country is found the Golden Fiſh, of which I gave a Deſcription elſewhere; there is here excellent Crawfiſh, and in great Quantity. In ſome Places there grows great Plenty of Muſhrooms, which are carried over the whole Empire. After they have pickled 'em in Salt, they dry 'em, and keep 'em a whole Year; when they have a mind to uſe them, they ſteep 'em for ſome time in Water, which makes 'em as good and freſh as when firſt gathered.

The beſt Hams of Bacon are made in this Province. Here is likewiſe found that extraordinary Tree called *Ou kieou mou*, which produces Tallow, and alſo thoſe ſmall Trees bearing a very white Flower, which reſembles Jeſſamin, except that they have greater quantity of Leaves, and their Smell is far more pleaſant. One of the Flowers is ſufficient to perfume a whole Houſe: Therefore the *Chineſe* have ſo great a Value for them, that to preſerve theſe ſmall Trees, they take the ſame Precautions that are uſed in *Europe* to defend Orange-Trees from the Rigor of the Winter.

Tho' the Fruit called *Pe tci* is found in other Places, yet it is moſt common in this Province: It grows in Fenny Ground, and is about the bigneſs of a Cheſnut; its Kernel is covered with a thin Skin, the Pulp is white, and full of pleaſant Juice, hard, and a little ſouriſh.

Some

Some pretend, that if a Piece of Copper Money be put into the Mouth along with the Fruit, the Teeth can break it as eaſily as the Fruit it ſelf; *Pere Martini* reports this as a Truth, but other Miſſionaries, willing to make a Trial, did not find it ſo.

Throughout the whole Empire thoſe Canes or Reeds are to be found which the *Portugueſe* call *Bamboos*, but *Tche kiang* has greater plenty of them than any other Province; there are whole Foreſts of them in it. Theſe *Bamboos* are of great uſe in *China*; they are very large and hard, and tho' they are hollow within and knotty, yet they are very ſtrong, and will bear the heavieſt Weight. The Leaves are long, and turn up at the Ends; as hard as they are, they ſplit eaſily into ſmall Strings, and they make of them Matts, Boxes, Combs, &c. As they are naturally hollow, they are very proper to make Pipes to convey Water from Place to Place, or they may ſerve for Tubes of Teleſcopes, and other things of the ſame kind.

The Firſt City, Capital of the Province, Hang tcheou fou.

THIS is one of the richeſt and largeſt Cities of the Empire: It is chiefly conſiderable on account of its Situation, which is the moſt advantageous that could be deſired, the prodigious Number of its Inhabitants, the Conveniency of its Canals, and the Trade it carries on of the fineſt Silk in the World.

If we believe the *Chineſe* Proverb, it is the Terreſtrial Paradiſe: It is almoſt of a round Form, and about forty Lys, or four Leagues in Circumference, without including the Suburbs; theſe Lys ought to be 360 Paces. From the Eaſt Gate to the North, they reckon ten Lys; one of our Miſſionaries, in counting the Steps of the Chairmen, readily judged that a Lys has that Meaſure.

As to the Number of Inhabitants, it amounts to more than a million of Souls. A Chriſtian Gentleman aſſured a Miſſionary that reſided there, that within the City alone, without comprehending the Suburbs, which are very large, the Officers who levy the Tax have upon their Liſts about 300,000 *Hou*, or Families; this Number is called in the *Chineſe*, *San che voan*, which ſignifies thirty times 10,000.

The Walls of *Hang tcheou* are very high and thick: The Water in the Canals of the City is not clear, and there is upon thoſe of the Suburbs a prodigious Number of Barks, where whole Families dwell as in a *Canton*. The Streets are very narrow, but the Shops are convenient, and the Merchants are reckoned very rich.

Theſe Streets are adorn'd with Triumphal Arches, but chiefly in Places of great Reſort; there are many Monuments raiſed in honour of ſuch Mandarins as had diſtinguiſhed themſelves in the Diſcharge of their Office, or were advanced to the chief Dignities of the Empire: You ſee there alſo four great Towers of ſeveral Stories. There are 7000 Men in Garriſon under the *Tſiang kiun*, or *Tartarian* General, and 3000 under the *Fou yuen*, or Viceroy.

Tho' there are large Gardens in the City, and the Houſes have but one Story, it is ſurpriſing how populous it is: The great Streets are crowded like thoſe of *Paris*, with this Difference, that you ſee no Women there: The *Tartarian* Troops have a Fortreſs, which is ſeparated from the City by a Wall. The River *Tcien tang kiang* runs cloſe by the Walls, and in this Place it is a large League in breadth.

We may ſay, without an Hyperbole, that *Hang tcheou* is properly the Region of Silk, becauſe that is the chief Commodity that is wrought there. They pretend they have 60,000 People at work within the Walls; and if ſo, there muſt be many hundred thouſands in the adjacent Parts, and Places depending upon

Kia

Kia hing fou, and *Hou tcheou fou*, ſince there is ſcarce a little Village where Silk is not wrought.

The flower'd Taffetaes, and Satins called *Lin tſe*, and others quite plain, but cloſe work'd and even, called *Lao fang ſe*, which are made in this City, are counted the beſt in the whole Empire, and moſt in requeſt: But that which renders this City delightful is a ſmall Lake hard by, called *Si hou*, which is about two Leagues in Circumference, the Water of which is as limpid and clear as Cryſtal, ſo that you may ſee the ſmalleſt Stones at the bottom; the Sides, where the Water is ſhallow, are all covered with the Flowers of *Lien hoa*. There are laid upon Piles in this Lake handſome Walks, which are paved with large ſquare Stones, for the Conveniency of thoſe who paſs on Foot. There are likewiſe Cauſeways made, and lined with Free-Stones, with Openings for Boats to paſs through, over which there are Bridges.

In the middle of the Lake are two ſmall Iſlands, where People commonly reſort after they have taken their Pleaſure upon the Water, in one of which there is a Temple built, and proper Houſes for Entertainment: The Sides of the Lake are likewiſe adorned with Temples, and large Monaſteries of Bonzes, together with fine Houſes, among which there is a ſmall Palace for the Emperor's Uſe, who lodges there when he makes a Tour into the Southern Provinces.

The Second City, Kia hing fou.

ALL this Country is water'd with Lakes and Canals cut by the Induſtry of the *Chineſe*; the City is large, populous, and carries on a good Trade; its Suburbs are of great Extent, and there are ſeveral Bridges over the Canals and Ditches: There is not a Houſe where they don't breed Silk-worms.

Canals are cut thro' all Parts of the City, whoſe Sides are lined with fine Free-Stone, and in all the Streets there are handſome Piazzas, under which one may

walk free from Rain; there are many Triumphal Arches, both within and without the City, and fifteen Marble Towers on the Sides of the Canal that lies to the Weſt of the City, by which all the Barks paſs.

The Fruit called *Pe tchi*, which I mention'd before, grows every where in Standing Waters and Mooriſh Ground. In *Autumn* they catch little Birds, which they preſerve in Wine made of Rice, and ſell all the Year; they take likewiſe very good Cray-Fiſh.

In the Neighbourhood of the City *Hai yen*, which is upon the Sea-Shore, there are Salt-Pits, from which they gain a great deal of Salt; and on all ſides you ſee little elſe but Silk Manufactures: The Country is flat, and hath not ſo much as one Mountain; the Juriſdiction of this City contains ſeven Cities of the Third Order.

The Third City, Hou tcheou fou.

THE great Lake, on the Banks of which this City ſtands, gives it the Name of *Hou tcheou*; it is one of the greateſt and moſt conſiderable Cities in *China*, with reſpect to its Riches, Trade, Fertility of its Soil, and the Beauty of its Canals and Mountains.

The Quantity of Silk which is manufactured there is inconceivable; the Tribute which one City in its Dependance [*Te tſin hien*] pays alone, amounts to 500,000 Taëls or Ounces of Silver; this is alſo the chief Place in *China* for making Writing-Pencils, and the Crop of Tea is here very plentiful; it has under its Juriſdiction one City of the Second Order, and ſix of the Third.

The Fourth City, Ning po fou.

NING PO, which the *Europeans* have called *Liam po*, is a very good Port on the Eaſtern Sea of *China*, overagainſt *Japan*; it is a City of the Firſt Order,

Order, and has four of the Third under its Juriſdiction: It is ſituate on the Confluence of two ſmall Rivers, which, after their Union, form a Channel reaching to the Sea, and is deep enough to bear Veſſels of 200 Tun; one of theſe Rivers, which the *Chineſe* call *Kin*, comes from the South; the other, named *Yao*, from Weſt North-Weſt: Theſe Rivers water a Plain ſurrounded almoſt on all ſides with Mountains, and form a ſort of an Oval Baſon, whoſe Diameter from Eaſt to Weſt (drawing a Line acroſs the City) may be about ten or twelve thouſand Toiſes, the *Chineſe* Toiſe being, as I have already ſaid, ten Foot: That from North to South is much greater.

The Plain, which reſembles a Garden for its Levelneſs and Cultivation, is full of Towns and Houſes, and divided by a great Number of Canals made by the Waters which fall from the Mountains; the Canal, upon which one Part of the Suburbs is ſituated, reaches to the Foot of the Mountains, is ſeparated into three Branches, and is about five or ſix thouſand Toiſes long, and ſix or ſeven broad.

Within this Extent of Ground there are reckoned ſixty-ſix Canals on the right and left Sides of the principal one, ſome of which are broader than the principal itſelf: This vaſt Quantity of Water, conducted with Art, renders the Plain exceeding fruitful, and cauſes it to yield two Crops of Rice; beſides the Rice, they alſo ſow Cotton and Pulſe; there one may alſo behold a great Number of Trees which bear Tallow.

The Air is alſo every where wholeſome, and the Country pleaſant and open. The Sea ſupplies a great Quantity of Fiſh, all Sorts of Shell-Fiſh, and good Lobſters; among others, in the beginning of the Summer, they catch a Fiſh called *Hoang*, that is to ſay, the Yellow Fiſh, which are much ſought after on account of their delicate Taſte; but as they will not keep long out of Water, they take care to put

them into Glaſſes, and by this means tranſport them throughout the Empire.

The Walls of *Ning Po* are 5074 Geometrical Paces in Circumference; and from the Eaſtern to the Weſtern Gate, through a Street which lies almoſt in a direct Line, there are reckoned 5274 large Paces: The Walls built of Free-Stone are in good Repair, and capable of reſiſting every thing but Cannon-Balls.

There is an Entrance into the City through five Gates, two of which are towards the Eaſt, becauſe the Port is on that Side; not to ſpeak of the two Water-Gates, ſo called by the *Chineſe*, which are two great Arches that open through the Walls to give Paſſage for the Barks in and out of the City, it being divided by ſeveral Canals. On the South-Weſt Side thereof there is not one Building which is worth our Notice; but there is a Tower ſeveral Stories high, built with Brick; and before the Eaſtern Gate, which lies moſt Southward, there is a Bridge over the *Kin* made of ſixteen flat-bottomed Barks faſtened together with Iron Chains, which may be about forty Toiſes long.

That which is moſt agreeable to the Rules of Architecture, is what the *Chineſe* call *Pai leou*, or *Pi fan*, and we *Triumphal Arches*. The Streets, which are very narrow, appear more ſo on account of the Pent-houſes which are over the Shops, inſomuch that two of our large Coaches could not paſs without Difficulty. This City was plunder'd and ſack'd during the late War, but for ſome Years paſt begins to flouriſh again; it is a large Garriſon.

The Entrance into *Ning po* is difficult, eſpecially for large Veſſels, there being but fifteen Foot Water over the Bar in the higheſt Tides; in coming up the River, you leave on the left Hand *Tin hai hien*, which is under its Juriſdiction.

This

This City, which is an oblong Square, is 1000 Toiſes in Circumference, and is commanded by a Cittadel built on a very high Rock, by the Foot of which all Veſſels muſt neceſſarily paſs, at half the diſtance of a Piſtol-Shot; they enter in during the Space of one Tide, along a very fine River about 150 Toiſes broad, and ſeven or eight Fathom deep, having Salt-Houſes on each ſide, with Towns, and a well-cultivated Country, which at a great diſtance is bounded with high Mountains.

The *Chineſe* Merchants of *Siam* and *Batavia* go thither yearly to buy Silks, which they know to be the fineſt in the Empire; thoſe of *Fo kien*, and other Provinces, reſort thither continually: They alſo have a great Trade with *Japan*; *Nanga Zacha* being diſtant from thence but two Days Sail, the *Chineſe* carry thither Silks, Stuffs, Sugar, Drugs, and Wine, and bring back Copper, Gold, and Silver: About eighteen or twenty Leagues from *Ning po* is an Iſland called *Tcheo chan*; the Port is very good, but not commodious for Trade; and it is here the *Engliſh* landed by chance at their firſt Arrival, not being able to find the way to *Ning po* among the Iſlands on this Coaſt.

The Fifth City, Chao hing fou.

THIS City is ſituated on one of the moſt beautiful Plains in the World; there are Canals in every Street, and no City ſo much reſembles *Venice* as this, tho' it's vaſtly preferable to that, becauſe the Canals here are filled with very clear Running-Water.

We may paſs and repaſs into any Part of the City on all ſides, by the Aſſiſtance of Boats, there being not one Street without a Canal; for which reaſon there are very high Bridges, and many that have only one Arch.

On each ſide of every Canal are large clean Streets, paved with great white Free-Stones, for the moſt part

ſix or ſeven Foot long; and here are a great many Triumphal Arches very handſomly built. It is ſaid to be at leaſt four Leagues in Circumference, for which reaſon it is divided into two *Hien* or Subaltern Juriſdictions, which have their diſtinct Governments, one of which has the Name of *Chan in*, and the other *Quei ki*.

Several Houſes (which is ſeldom ſeen in the reſt of the *Chineſe* Cities) are built of Free-Stone, extremely white; theſe Stones are got out of an almoſt inexhauſtible Quarry, which is in the Mountain called *Niao men chan*, two Leagues from the City; the Walls which encompaſs it are between two Ditches, the one within the City, and the other without; theſe Ditches are fill'd with Water as clear and limpid as that of the Canal.

Chao hing is, in ſome ſenſe, a City of Learned Men, and its Inhabitants are the moſt formidable for Sophiſtry in all *China*, being very well skill'd in the Laws; there is no Viceroy or great Mandarin, who is not deſirous of one out of this City to employ as his Secretary: There are reckoned in this Diſtrict eight Cities of the Third Order.

The Wine, which is made here in great Quantities, is very much eſteemed, and tranſported throughout the Empire. About half a League from the City is a Sepulchre, ſaid to be that of the Grand *Yu*, who made his way to the Throne in the beginning of the Monarchy, by draining a great Part of the Empire which lay under Water. On the ſide of the Sepulchre is erected a ſtately Edifice, by Order of the late Emperor *Cang hi*, who, in the 28th Year of his Reign, went to pay due Honour to the Memory of this great Prince.

Not far off there is a remarkable Mountain, called *The Mountain of Apes*, becauſe it is ſomething of that Shape; it is a Place of great Reſort, where People go to take all kinds of Diverſion: One ſees there

there a handſome Summer-Houſe, which ſerves to feaſt in, at the bottom whereof is a Pond exceeding deep, in which are kept Fiſh of an extraordinary Bigneſs; they appear at the top of the Water, and Bread being thrown down from the Window of the Summer-Houſe, they ſwallow it whole.

The Sixth City, Tai tcheou fou.

THIS City, which hath ſix others in its Diſtrict, is ſituate on the Bank of a River, in a very mountainous Country; tho' it is not ſo rich and conſiderable as the Cities of which I have been ſpeaking, yet the Neighbourhood of the Sea ſupplies it with all things neceſſary. The moſt remarkable thing is, that they catch a kind of Thornback, whoſe Skin is proper for ſeveral Uſes, eſpecially to make Scabbards for Cutlaſſes. They carry on a great Trade with them in the Country, and tranſport them into *Japan*, and throughout the Empire.

The Seventh City, Kin hoa fou.

THIS City is placed in the Heart of a Province, and on the Banks of a fine River, into which ſeveral little ones diſcharge themſelves: It was formerly of great Extent, and famous for the Beauty of its Buildings; but the People, who are of a warlike Diſpoſition, having long reſiſted all the Power of the *Tartars* who invaded *China*, were at length ſubdued, and one Part of the City burnt; it is now rebuilt, as well as a large Bridge which is on the Weſt-ſide, and another of Boats near the City *Lang ki hien*, which is the fineſt of all thoſe which the *Tartars* burnt.

Kin hoa hath eight Cities of the Third Order in its Diſtrict; they are partly ſituated in a level Country, and partly among the Mountains. Rice grows here in great Plenty, and the Wine made of it is much eſteemed.

They

They here drive on a great Trade with large dried Plumbs, and Hams, which are much eſteemed, and ſent into all the Provinces of the Empire. There are almoſt every where ſeen little Shrubs, with a white Flower not unlike Jeſſamin, which produce Tallow that makes very white Candles, which will not ſtick to the Hands, nor yield any bad Smell when extinguiſh'd.

The Eighth City, Kia tcheou fou.

THE Situation of this City is agreeable enough; it is built near a fine River, and between two others that are ſmaller that run into it: It is the moſt Southern City of the Province, and borders on the Provinces of *Kiang ſi* and *Fo kien*; but the Road which leads to this laſt Province, which is but three Days Journey, is very difficult to travel in, becauſe of the Mountains which there is a Neceſſity of paſſing.

This Road begins in the Neighbourhood of the City of *Kiang chan hien*, wherein one is oblig'd to travel near thirty Leagues on Mountains, whoſe Aſcents and Deſcents are very ſteep; there is one that hath Stairs on the ſide of it of more than 300 Steps made of Stone; the Travellers find from time to time convenient Inns. The reſt of the Country hath nothing remarkable; it hath five Cities in its Diſtrict.

The Ninth City, Yen tcheou fou, *and* Men tcheou fou.

THO' this City is ſituate on the Banks of a River that runs nigh its Walls, and is near enough another which carries pretty large Barks, yet it is not to be compared to the other Cities of the Province for the Grandeur, Number, and Riches of its Inhabitants,

bitants. The Hills and Mountains, of which this Country is full, render it very unequal.

There are found here Mines of Copper, and Trees that yield Varniſh, which gives a Value to the Cabinet-Work ſo much eſteemed in *Europe*; when this Varniſh is once dry it never melts again, and will bear boiling Water. The Paper Manufacture of this Place is in equal Eſteem, and for which they have a great Demand: Six Cities of the Third Order are in its Diſtrict.

The Tenth City, Ouen tcheou fou.

THE Situation of this City is in Marſhy Land, very near the Sea, and the Beauty of its Buildings gave it the Name of Little *Hang tcheou*. The Flux and Reflux of the Sea aſcends to the very Walls, where one may ſee a great Number of Barks and large Veſſels, that lie there in a ſafe and commodious Haven.

The whole Country is a Mixture of fertile Plains and barren Mountains, ſome of which are very craggy and ſteep, eſpecially in the Neighbourhood of *Fo kien*; it hath five Cities of the Third Order in its Diſtrict.

The Eleventh City, Tchu tcheou fou.

THIS whole Country is encompaſſed with vaſt Mountains, the Vallies are very fruitful, and Rice is very cheap, on account of the Difficulty of tranſporting it elſewhere; the City is ſituated on the Banks of a fine River, which is navigable as far as the Sea: The Mountains are cover'd with handſome Trees, and among others with Pines of an extraordinary Thickneſs; there are ſome, as we have been aſſur'd, that will hold more than thirty Men in the Cavity of their Trunk; they ſerve for building Houſes and *Chineſe* Veſſels.

The

The Rivulets are bordered with Foreſts of Reeds or Cane, called by the *Europeans*, *Bamboos*; ſome grow up to the Height of thirty Foot, and the ſmalleſt are not leſs than ten; if they are burnt while green, there proceeds a Water from them look'd upon by the Phyſicians as very wholeſome, and is given to thoſe who have their Blood coagulated by any Bruiſe or Fall, it being pretended that this Water has the Virtue of freeing the Body from this corrupted Blood. It hath ten Cities in its Diſtrict.

The Sixth Province of the Empire of China, Hou quang.

THIS great Province is placed in the middle of the Empire, between the Provinces of *Ho nan*, *Kiang nan*, *Kiang ſi*, *Quang tong*, *Quang ſi*, *Koei tcheou*, *Se tchuen*, and *Chen ſi*; the great River, *Yang tſe kiang*, runs croſs it from Eaſt to Weſt, dividing it in two Parts, the Northern and Southern.

The North Part contains eight *Fou*, or Cities of the Firſt Order, and ſixty Cities of the Second and Third Orders, without reckoning the Towns, Villages, and Cities of War.

The greateſt Part of this Province is a flat open Country, watered in all parts with Brooks, Lakes, and Rivers; there are great Numbers of all kinds of Fiſh, and great Plenty of Wild-Fowl upon the Lakes.

The Fields nouriſh Beaſts without number; the Land produces all ſorts of Grain and Fruits, eſpecially Oranges and Citrons of all kinds; the Mountains contain great Plenty of Simples and Medicinal Herbs; ſome of them abound with Talk, and others are cover'd with large old Pines, fit to make the great

great Pillars which the *Chineſe* Architects make uſe of in their fineſt Buildings.

In the Sands of the Rivers and Brooks which deſcend from the Mountains they find Gold; there are Mines of Iron, Tin, Tottenague, and ſuch like Metals, alſo great Quantities of Paper, made of the Bamboos which grow there: In the Fields there are great Numbers of little Inſects that yield Wax, as well as Bees which produce Honey.

In a word, there is ſuch great Plenty of all ſorts of Commodities, that it is commonly called the Magazine of the Empire; and it is a Proverb among the *Chineſe*, *That the Province of* Kiang ſi *may furniſh* China *with a Breakfaſt, but none but* Hou quang *can wholly maintain it.*

There was formerly in this Province a great Number of Princes deſcended from the Royal Family of *Hong vou*, but this Family is now almoſt extinguiſhed by the *Tartars*.

The North Part of the Province of Hou quang.

The Firſt City, and Capital of the Province, Vou chang fou.

THIS is both the Capital of the Province, and the North Part of it, called *Hou pe*, where reſides the *Tſong tou* of both Parts of this Province; it has under its particular Juriſdiction one City of the Second Order, and nine of the Third.

Vou chang is almoſt in the Centre of the Empire, and ſituate in a Place which may moſt eaſily communicate with the reſt of the Provinces. This City joined to *Han yang*, from which it is ſeparated only by the Breadth of the River *Yang tſe kiang*, and the little River *Han* forms a Place the beſt Peopled, and of the greateſt Reſort in *China*; one may compare the Extent of this City to *Paris*, and *Han Yang* to *Lyons*, or *Rouen*: Add to this, an incredible Num-

Number of Barks of all Sizes, which lie ſome in one River, ſome in the other, for the length of two *French* Leagues, to the number of eight or ten thouſand Veſſels, among which there are hundreds every way as large as the moſt part of thoſe that lie at *Nantz*. Certainly, if one conſiders nothing elſe but this Foreſt of Maſts which are upon the fine River *Yang tſe kiang*, about a League broad in this Place, tho' it is 150 Leagues from the Sea, and deep enough for the greateſt Veſſels, it will juſtly raiſe our Wonder; but when one gains the Top of any Aſcent, and diſcovers ſuch a vaſt Extent of Ground covered with Houſes, we ſhould ſcarcely believe our own Eyes, or at leaſt muſt think it the fineſt Sight in the World.

One may judge, by the Number of Rivers and Lakes with which this Province is watered, how fruitful it is, and how eaſily the Trading with the reſt of the Empire, by means of the great River *Yang tſe kiang*, muſt needs inrich it.

What is farther worthy of Obſervation, is the fine Cryſtal which is dug out of the Mountains, the plentiful Crops of the beſt Tea, and the extraordinary Demand for *Bamboo* Paper, which is manufactured here.

The Second City, Han yang fou.

THIS City, which is ſeparated from the Capital only by the River *Yang tſe kiang*, is alſo ſituated on the Banks of the River *Han*, from whence it derives its Name, and has within its Walls, and without, ſeveral very venomous Lakes, whereon great Quantities of Wild-Fowl are taken: Its Situation, and the great Reſort thither to purchaſe Merchandizes, render the Inhabitants extremely rich.

There are ſeveral Sorts of Oranges and Citrons, but they never grow to be perfectly ripe. It is remarkable for a very high Tower, formerly erected

to

to the Honour of a Maid, whoſe Innocence and Virtue were cleared in a miraculous manner. *Han tchuen hien* is the only City in its Diſtrict, which is quite ſurrounded with Lakes and Rivers.

The Third City, Ngan lo fou.

THIS City ſtands upon the Banks of the River *Han*, in a vaſt Plain, equally pleaſant and fruitful; its Trade with the famous Cities, which I have juſt ſpoken of, contributes greatly to the Riches and Welfare of its Inhabitants; beſides this there is nothing worth mentioning: It has in its Diſtrict two Cities of the Second Order, and five of the Third.

The Fourth City, Siang yang fou.

THIS City is ſituated on the Banks of the ſame River *Han*, and has the ſame Advantages as the preceding, with reſpect to Commerce and all the Neceſſaries of Life. A great Quantity of Gold is gathered out of the Sands of its Rivers, and it's very likely that rich Mines might be found in the Mountains, if it was not prohibited.

They get from thence *Lapis Lazuli*, and a Green Stone much uſed in Painting: There are a great many old Pines, fit for the Pillars of large Buildings: The Mountains with which one Part of the Diſtrict is covered, render the Country very rough, and the Roads difficult to travel in. There grows a great deal of Houſe-leek and Simples uſed in Phyſick: One City of the Second Order, and four of the Third depend upon its Juriſdiction.

The Fifth City, Yuen yang fou.

THIS is the moſt Northern City of the Province, and the neareſt *Chen ſi*: It is built upon the Banks of the River *Han*, in a Plain ſufficiently large; it is ſurrounded with Mountains of eaſy Aſcent, which renders the Country very agreeable.

The

The Mountains produce ſeveral Sorts of Medicinal Herbs, and a great Quantity of fine Tin: The Soil is fertile in every Part, and there grows here a very uncommon Shrub not unlike Ivy; it creeps up the outſide of Trees as that does, and produces Flowers of a yellowiſh White; the Extremities of the Branches are as fine as Threads of Silk.

This City hath ſix Cities of the Third Order under its Juriſdiction; one of them, called *Tcheou chan hien*, is on the Banks of a River that diſcharges it ſelf into the *Han*, its Water is uſeful to take Spots out of Silk, and to ſharpen Edge-Tools; beyond all queſtion there are certain Salts mixed with the Water that give it this Virtue.

The Sixth City, Te ngan fou.

THIS City is not far from the River *Yang tſe kiang*, is ſituated on the Banks of a River that runs into it, and which communicates by ſeveral Branches with divers Lakes which lie near it: Six Cities of the Third Order are in its Diſtrict. The Country is encloſed on the North by Mountains, and on the South by Rivers, which render it very fruitful: There is nothing particular belongs to it, but a kind of White Wax, produced by little White Inſects, which do not require any Care like Bees, but are found in the open Fields: They make Candles of this Matter, which is whiter than Wax, yields a clearer Light, and while burning a more agreeable Scent.

The Seventh City, Kin tcheou fou.

THE Diſtrict of this City is conſiderable, it contains thirteen Cities, two of the Second Order, and eleven of the Third; it makes a fine Appearance, the Lakes which are round it do not a little contribute to render the Land fruitful and pleaſant; beſides it hath a great Trade, is well built, and is not leſs populous than the Capital: It is divided by a ſingle Wall into two

two Parts, one of which belongs to the *Chineſe*, the other to the *Tartars*, of which the Garriſon conſiſts.

There are Plenty of Oranges of a little ſharpiſh Taſte; the different Lakes furniſh Variety of the beſt Fiſh. The Reaſon why the *Tartars* have built a Cittadel in this Place, is to keep the Government of the City in their own Hands, the Situation of which renders it of great Conſequence; it's commonly ſaid that thoſe who are poſſeſſed of *Kin tcheou* have the Key of *China*.

The Eighth City, Hoang tcheou fou.

THE Situation of this City is on the Banks of the River *Yang tſe kiang*; its ſmall Diſtance from the Capital, and the Number of Lakes which ſurround it, render it a moſt agreeable Place for Habitation; it is extremely well peopled, and for Trade gives place to few other Cities. There come there daily a ſurpriſing Number of Barks, loaded with all ſorts of Merchandize.

The whole Diſtrict is admirably well cultivated, and agreeably diverſified by the Rivers and Brooks that water it, as well as by the Mountains which bound it on the North; ſome of theſe Mountains are covered with Trees, which are of great ſervice to the Inhabitants; there are alſo Fountains, which have the Property of giving Tea a delicious Taſte.

There are taken in the River near the City great Numbers of Tortoiſes, ſome great, ſome ſmall, which the Nobility keep in their Gardens for Diverſion, and alſo at their Pleaſure-Houſes. They make excellent Arrack, which is very ſtrong, and takes Fire in an Inſtant, and hath no bad Smell; there are alſo very good Cheſnuts, and very large. Its Diſtrict contains nine Cities, one of the Second Order, and eight of the Third.

The South Part of the Province of Hou quang.

The First City, and Capital of the South Part, Tchang tcha fou.

THIS is the Capital of the South Part of the Province, called by the *Chineſe Hou nan:* It is ſituate on a large River, which hath Communication with the great Lake *Tong ting hou:* The Rivers and Lakes wherewith the Country is watered, and the Eaſe with which Husbandmen convey the Waters into their Grounds by Machines, of which I have elſewhere ſpoken, renders the Soil rich and fruitful, inſomuch that there is no fear of Famine in Seaſons of the greateſt Drought. There is great Plenty of Fiſh in the Rivers, and eſpecially of very fine Lampreys.

The Country is partly flat, and partly mountainous, from which they get fine native Cinnabar, and plenty of Chalk, which the *Chineſe* Phyſicians turn into Lime, and mix with their Wine, which they pretend is excellent to preſerve Health. This Capital hath in its Diſtrict one City of the Second Order, and eleven of the Third.

The Inhabitants of this City have given occaſion to a great Feſtival, which is celebrated in the fifth Month throughout the Empire: The Mandarin who governed this City, and was much eſteemed and beloved by the People for his Probity and Virtue, happening to be drowned in the River, they inſtituted a Feſtival to his Honour, which is celebrated by Sports, and Feaſts, and Fights upon the Waters, as if they intended to ſearch for the Mandarin, the Object of their Love and Grief: This Feſtival, which was at firſt particular to this City, came afterwards to be obſerved throughout the Empire.

They prepare for this remarkable Day ſmall gilt Barks, long and narrow, one of whoſe Ends is of the Shape of a Dragon, whence they are called *Long tchuen.* Formerly they had Skirmiſhes upon the Water,

ter, and there were Rewards assigned to those that got the Victory; but as these sorts of Diversions were attended with dangerous Consequences, and sometimes were accompanied with fatal Accidents, they were prohibited by the Mandarins almost all over the Empire.

The Second City, Yo tcheou fou.

THE Situation of this City is uncommon; it stands on the Banks of the great River *Yang tse kiang*, and the great Lake *Tong ting*: This Lake, which resembles a Sea, is remarkable for the Greatness of its Circuit, which is more than fourscore of our Leagues; for the Quantity of its Water, especially in certain Seasons, in which the two great Rivers of the Province, swelled with Rains, discharge themselves into it, passing out on the other Side insensibly diminished, and for the astonishing Quantity of fine Fish which are caught therein. The great Number of Barks and Merchandizes which are brought thither, render it one of the richest Cities of the Empire; its District contains one City of the Second Order, and seven of the Third; some of these Cities are on the East Side of the Lake, and others on the West: It is every where extremely fruitful, and full of different kinds of Orange and Limon-Trees.

Several of the Mountains are covered with Forests of different sorts of Trees, especially Pines; in some are found *Lapis Lazuli*, and the Green Stone, which reduced to Powder furnishes Painters with a very beautiful Green; out of others are got Chalk, and little black Stones, which the Physicians likewise reduce into an impalpable Powder, and give it as an efficacious Remedy against Diseases of the Throat, especially the Quinsey.

The Third City, Pao king fou.

THIS City ſtands on the River *Lo kiang*, whoſe Stream runs into the *Heng kiang*, which hath a Communication with the Lake *Tong ting*. Its Diſtrict conſiſts of fruitful Vallies and pleaſant Fields, which are mountainous towards the Province of *Quang ſi*. It hath in its Juriſdiction one City of the Second Order, and Four of the Third.

On the North of the City *Ou kiang tcheou* the River is dangerous, and the Barks paſs along with difficulty; its Stream paſſes acroſs the Rocks with a wonderful Swiftneſs. There is a Column of Copper erected, to which the Barks are made faſt till the neceſſary Meaſures are taken to get up the River with Safety.

The Fourth City, Heng tcheou fou.

The Diſtrict of this City is of a pretty large Extent, it comprehends one of the Second Order, and nine of the Third; it is ſituated on an Angle, made by two Rivers that incloſe part of its Bounds. Its Mountains are pleaſant and well cultivated, ſome of which are cover'd with Evergreens. The Country produces all the Neceſſaries of Life; there is great plenty of Game, and ſeveral Mines of Silver, but the Opening of them is prohibited. They alſo make very good Paper; in ſhort, every thing is plentiful, and this is not one of the leaſt Cities of the Province.

The Fifth City, Tchang te fou.

IT is a large City, ſituated on the Banks of the River *Yuen kiang*, and at a ſmall Diſtance from the great Lake *Tong ting*, wherein the River diſcharges it ſelf. Its Extent is ſmall, having but four Cities of the Third Order in its Diſtrict; but the Land is the moſt fruitful of any in the Province, and the River, which

is

is navigable almoſt throughout, cauſes Trade to flouriſh; every thing grows there in great plenty.

That which is uncommon, is a particular Sort of Orange-Trees, which bear no Fruit till the Seaſon in which others bear is paſt: This makes the *Chineſe* call them Winter Orange-Trees: They have a very delicious Taſte.

The Mountains are full of Deer: There are alſo plenty of Cedars on them, whoſe Fruit is not good to eat, but they hang it up in their Rooms, becauſe it yields a very agreeable Scent. There is alſo great ſtore of *Lapis Lazuli*, as well as the beſt Manna.

The Sixth City, Tching tcheou fou.

THIS City is ſituated on an Angle made by two Rivers; the Country is watered by a great Number of Brooks, which makes the Vallies exceeding fruitful; it is very full of Mountains, which yield plenty of Quickſilver, *Lapis Lazuli*, and Green Stones for Painting: There are alſo Mines of Silver and Gold.

The People who inhabit theſe Mountains are not ſo polite as the reſt of the *Chineſe*; on the contrary, their rude and ſavage Manners make them to be looked upon as Barbarians: The Diſtrict of this City contains one of the Second Order, and nine of the Third.

The Seventh City, Yong tcheou fou.

THIS City, the moſt Southern of the Province, is ſurrounded with Mountains, whoſe Verdure renders a very agreeable Proſpect, and is ſituate on the Banks of a River, which not far from thence runs into the *Siang kiang*. The Water of this River is ſo clear and limpid, that in the deepeſt Places you may count the Stones and Flints that are at the Bottom: There grows plenty of *Bamboos* in ſome part of this Diſtrict, and

in others the *Lien hoa*, with yellow Flowers: There are eight Cities in its Juriſdiction, one of the Second Order, and ſeven of the Third.

Beſides theſe principal Cities, there are two of the Second Order, which are not ſubject to any *Fou*, or City of the Firſt Order, and have each a Juriſdiction over other Cities: The firſt is called *Tſin tcheou*, and is on the Frontiers of the Province of *Koei tcheou*, it has in its Diſtrict three Cities of the Third Order: The ſecond is called *Tching Tcheou*, a very large and populous City, built between two Rivers; five Cities of the Third Order are ſubject to it, all ſituated on the Frontiers of the City of *Quang tong*: Tho' this City is full of Mountains, yet they do not hinder its Cultivation.

The Seventh Province of the Empire of China, Ho nan.

THIS Province, for the Mildneſs of its Climate, and Fertility of its Soil, is generally eſteem'd a delicious Country, and is called by the *Chineſe Tong hoa*, that is, The Flower of the Middle, becauſe it is ſituated near the middle of *China*. It is bounded on the North by the Provinces of *Pe tcheli* and *Chan ſi*, on the Weſt by *Chen ſi*, on the South by *Hou quang*, and on the Eaſt by *Chan tong*; it is water'd by the River *Hoang ho*. Beſides the Forts, Caſtles, and Garriſon Cities, it contains eight *Fou*, or Cities of the Firſt Order, and 102 of the Second and Third Orders.

The *Chineſe* ſay that *Fo hi*, the Firſt Founder of their Monarchy, kept his Court in this Province; ſome of their Authors affirm that he began his Reign 2952 Years before the coming of *Chriſt*: If their Opinion

pinion be true, it confirms the Chronology of the *Septuagint*. The Air of this Country is very temperate and healthful; it abounds with Corn, Rice, Paſture, Cattle, Oranges of all ſorts, Pomegranates, and all kinds of Fruits as *Europe* does. The whole Province is a Champaign Country, excepting towards the Weſt, where there are Mountains covered with Foreſts; but towards the Eaſt it is cultivated like a Garden; the *Chineſe* call it The Garden of *China*.

It is alſo well water'd with Fountains, Brooks and Rivers, which make it very pleaſant. There is a Lake in it remarkable for giving an inimitable Luſtre to Silk, with which this Country abounds. In one of the Cities, named *Nang yag*, there is a kind of Serpent, whoſe Skin is ſpeckled with white Spots, which the *Chineſe* Phyſicians ſteep in a Phiol full of Wine, and give it as a Remedy for the Palſy.

The Firſt City, and Metropolis of the Province, Cai fong fou.

THIS is a large, rich, and populous Place, ſituated in a fine Country, in the middle of a large and well cultivated Plain, within two Leagues and a half of the River *Hoang ho*; it hath this Inconveniency, being ſituated in a Bottom, that the River is higher than the City.

To prevent the Inundations they have made great Dikes of more than thirty Leagues long; in the Year 1642 this City was beſieged by the Rebels, whoſe Army conſiſted of upwards of 100,000 Men; the City had endured a Siege of ſix Months; the General of the Army, who was come to ſuccour the City, finding it impracticable to relieve it, ordered the Dikes of the great River *Hoang ho* to be broke open, in order to overflow the Country. The Inundation was ſo violent that it drowned the City, and 300,000 Inhabitants periſhed.

Cai fong was then three Leagues in Circumference; it has been rebuilt ſince that Misfortune, but is not conſiderable enough to be placed in the Firſt Rank of the Cities of *China*. Its Diſtrict is very large, and Contains four Cities of the Second Order, and thirty of the Third.

The Second City, Kouei te fou.

THIS City is ſituated in a vaſt Plain between two fine Rivers; its Diſtrict contains ſeven Cities, one of the Firſt Order, and ſix of the Third: Theſe Cities are rich, and well peopled; the Country is flat, and well cultivated: The Air is very pure, and the Soil fruitful in all ſorts of Grain and Fruits, eſpecially Oranges and Pomegranates.

The Third City, Tchang te fou.

THIS City is ſituated in the Northern Part of the Province; its Diſtrict is not large, being ſtraightned by the Provinces of *Pe tche li*, and of *Chan ſi*; it is well watered with ſeveral Rivers, which make its Soil very fertile; they dig out of the Mountains, which are not very high, Loadſtones, and they bear divers kinds of Wormwood. In the Precinct of this City there is one City of the Second Order, and ſix of the Third.

The Fourth City, Ouei kiun fou.

THIS City is built on the Bank of a River in a ſandy Ground, whoſe Soil is not ſo rich as the reſt of the Province; it has in its Diſtrict but ſix Cities of the Third Order.

The Fifth City, Hoai king fou.

THE Territory of this City is but of a very ſmall Extent; it is bounded on the North by the Mountains which ſeparate it from the Province of *Chanſi*, and on the South it hath the great River *Hoang ho*;

ho; its Diſtrict contains but ſix Cities of the Third Order. The Air is mild, and very healthful, the Soil is equally fertile, producing all the neceſſaries of Life in abundance: There are great Quantities of Simples and Medicinal Plants, which ſupply the Province.

The Sixth City, Honan fou.

THIS City, which has the ſame Name with the Province, is ſituated between Hills and three Rivers. The *Chineſe* thought formerly that it was the Center of the Earth, becauſe it is in the Center of their Empire. The Soil about it is fertile, and the City is very large and populous; its Diſtrict is of great Extent, and contains one City of the Second Order, and thirteen of the Third. One of theſe Cities, called *Teng fong hien*, is remarkable for the Tower which the famous *Tcheou kong* built, and in which he uſed to obſerve the Celeſtial Motions; there is yet remaining an Inſtrument with which he uſed to take the Altitude of the Sun at Noon, in order to find the Latitude: He lived upwards of 1000 Years before the Birth of Chriſt; the *Chineſe* pretend that he invented the Mariners Compaſs.

The Seventh City, Nan yang fou.

THE Country about this City is very fine, large, and of a wonderful Fertility; the City is ſituated on the Banks of a ſmall River, being neither large, rich, nor populous, and is ſurrounded with Mountains; ſome of them have the *Lapis Lazuli*. There are alſo Serpents ſpotted with White, as I mentioned before, and which the *Chineſe* Phyſicians uſe for the Cure of the Palſy. The Juriſdiction of this City is vaſtly great, and comprehends two Cities of the Second Order, and ſix of the Third.

The Eighth City, Yu ning fou.

THIS City is ſituated upon the Banks of the River *Yu ho*. The Country within its Diſtrict is very large, and is partly flat, and partly mountainous, eſpecially to the North and South; it is watered with ſeveral Rivers, which renders the Soil very fruitful. There are two Cities of the Second, and twelve of the Third Order under its Juriſdiction.

The Eighth Province of the Empire of China, Chan tong.

THIS is one of the moſt fruitful Provinces of the Empire: It is bounded Weſtward with the Province of *Pe tche li*, and Part of *Ho nan*, Southward with *Kiang nan*, Eaſtward with the Gulph of *Kiang nan*, and Northward with the Gulph of *Pe tche li*. It is divided into ſix Countries; there are in it ſix Cities of the Firſt Order, and 114 of the Second and Third Order, beſides fifteen Forts built along the Coaſts at the Mouth of Havens and Rivers, and ſeveral Iſlands in the Gulph, which are very populous, and have very good Havens. The Imperial Canal paſſes through Part of this Province; it is through this Canal that all the Barks, which go from the Southward to *Peking* paſs; the Duties which they pay for the Merchandiſes they carry amount to 10,000,000. The Length of this Canal, the Thickneſs and the Height of the Dikes through which it runs, and which are made of hewen Stone, with Ornaments at proper Diſtances, ſhew the admirable Induſtry of the *Chineſe*. Beſides this great Canal it is well water'd with Lakes, Rivers, and Brooks, which render it very fertile. It abounds with Rice, Millet, Wheat, Barley, Beans, and

and all ſorts of Grain and Fruit, and alſo with all ſorts of Fowls, as Capons, Pheaſants, Partridges, Quails, and Hares, which are very cheap; and alſo Fiſh, which are ſo plenty that they are ſold for little or nothing.

There are Fruits of all kinds, eſpecially Pears, which are excellent, Cheſnuts, fine Peaches, divers ſorts of Nuts, and multitudes of Prunes; the Prunes and Pears are dry'd, and afterwards ſent into other Provinces. There is a ſort of Fruit which the *Portugueſe* call Figs, and the *Chineſe* Setſe, which is to be found no where but in *China*; altho' it grows in other Provinces, this of *Chan tong* hath the greateſt Plenty of it.

This Fruit, of which I have ſpoken in other Places, is never ripe but towards the beginning of Autumn: It is commonly dry'd as the Figs are in *Europe*, and ſold in the Empire, when it becomes white as if Flour had been thrown on it, and is covered by little and little with a Coat of Sugar. Some of it is excellent for Taſte, and eats like our beſt dry'd Figs; ſuch is that which is gathered in the Province of *Chan ſi*.

There is another Kind, which is green, and is never tender when full ripe, but is cut with a Knife like our Apples: The Trees which yield theſe Fruits, have very little need of Dreſſing. There are a kind of Worms, like our Caterpillars, which ſpin in the Fields a ſort of white Silk, whoſe Threads ſtick to the Buſhes and Shrubs, of which they make a coarſer Silk than that which is made of the Silk Worms brought up in Houſes, but cloſer and thicker.

The Firſt City, and Metropolis of this Province, Tſi nan fou.

ALTHO' this Capital is not built near the great Canal, yet all its Trade is upon it: About a League from this Town there is a large Village called *Leou keou*,

keou, which is on the Banks of a River called *Tsing ho*, which runs into the Canal, and by which all the Merchandise of this Town is convey'd to it. The principal Commodity of this Country are the Silks called *Kien tcheou*, which are made of the Silk of the Worms like Caterpillars, already described, and are very lasting, and very cheap. The other Commodity is *Chinese* Glass, called *Leou li*, which is made at a large Town called *Yen tching*, within the District of this Capital: This sort of Glass is more brittle than that of *Europe*, and breaks when exposed to the Inclemencies of the Air.

Tsi nan is a very large and populous Place; there are several Lakes within its Walls, from which Canals have been made through the City; it is also beautified with very fine Buildings. There are within its District four Cities of the Second Order, and twenty six of the Third. The Country about it, which reaches to the Sea, is very fruitful in all kind of Grain, and abounds with Cattle. In some of its Mountains there are Iron Mines, and the Lakes are well stocked with Fish. The Flowers called *Lien hoa*, which I have mentioned several times, are very plentiful in this Country.

The Second City, Yen tcheou fou.

THE Territory depending upon this Capital is inclosed between two considerable Rivers, one to the North called *Ta tchin ho*, and the other to the South call'd *Hoang ho*, besides several other small Rivers and Lakes, which abound with Fish, and make the Soil very fruitful. The Country is very well cultivated, and the Mountains are covered with Woods, and the Air mild and temperate. There are twenty seven Cities within the Jurisdiction of this Capital, whereof four are of the Second Order, and twenty three of the Third. One of these Cities called, *Tei ning tcheou*, is in no wise inferior to *Yen tcheou*, either in

in Magnitude, Number of Inhabitants, or Riches; being ſeated in the midſt of the great Canal, it is one of the moſt conſiderable Marts of the Empire.

There is another City called *Kio feou kien*, which is remarkable for being the Birth-Place of *Confucius*, the great Philoſopher of this Nation, in Honour of whoſe Memory the *Chineſe* have erected ſeveral Publick Monuments.

The Third City, Tong tchang fou.

THIS City is ſituated upon the Banks of the great Canal, and is very rich, and a Place of great Trade. The Country within its Diſtrict produces Corn, and Fruits of all ſorts in great abundance, ſo that nothing is wanting either for the Neceſſaries or Pleaſures of Life. There are three Cities of the Second Order, and fifteen of the Third, within its Juriſdiction.

There is one of theſe Cities called *Lin tſin tcheou*, which is very conſiderable for its Trade, and it is there that the grand Canal joins the River *Oei ho*: It is one of the moſt populous and trading Cities of the whole Empire, and is no leſs remarkable for its fine Buildings, but above all for a Tower of eight Stories high, which is without the Wall, whoſe Outſide is of Porcelain, adorned with diverſe Figures, and the Inſide of poliſh'd Marble of different Colours; in the Wall there is a Stair-Caſe, and at every Story a fine Gallery of Marble, with Iron Rails gilt; at the Corner of each Gallery there are little Bells, which, being ſhaken with the Wind, make an agreeable Sound; there are alſo ſeveral Idol Temples of curious Architecture.

The Fourth City, Tſin tcheou fou.

THE Territory depending upon this City is partly watered with Rivers, and partly mountainous; the

the Soil is very fruitful, and the Neighbourhood of the Sea ſupplies it with all neceſſaries of Life; it abounds with Fiſh, whoſe Skins bring great Profit to the City. In this Country the Cows breed in their Bellies a yellow Stone, called by the *Chineſe*, *Nieou hoang*, which ſometimes is as big as the Egg of a Gooſe, but no harder than a ſoft Leaden Pencil, and is more eſteem'd by the *Chineſe* Phyſicians than the *Bezoar-Stone*; they ſay that when it is pulveris'd in hot Water, it immediately cures Defluxions and Catarrhs, in the ſame manner as the Stone which grows in a Bullock's Gall-Bladder cures the Jaundice.

There is one City of the Second, and thirteen of the Third Order, within the Juriſdiction of this City.

The Fifth City, Ten tcheou fou.

THIS City is built on the Sea-Shore, and has a very convenient Harbour, with a ſtrong Garriſon, and ſeveral Veſſels which guard the Gulph. Within its Diſtrict are eight Cities, one of the Second Order, and ſeven of the Third: Part of theſe Cities are on the Continent, the others are Sea-Ports, where there are very good Oiſters. Altho' the Country is mountainous, yet it is well watered with Rivers, and the Soil very fruitful. The Stone of *Nieou hoang* is to be found here, as well as in the preceding City. The *Bamboos* or Reeds are ſquare here, altho' round every where elſe.

The Sixth City, Lai tcheou fou.

THIS City is built upon a Promontory, and is ſurrounded by the Sea on one ſide, and by Mountains on the other. There are two Cities of the Second Order, and five of the Third, within its Juriſdiction, ſome of which ſtand by the Sea-ſide, eſpecially *Kiao tcheou*, the Situation of which renders it almoſt impregnable. The whole Country is watered with Rivers,

Rivers, which makes it very fruitful; and it is intermix'd with Plains and Mountains, especially towards the Sea-coast.

The Ninth Province of the Empire of China, Chan si.

THIS is one of the smallest Provinces of *China*, bounded on the East by *Pe tche li*, on the South by *Ho nan*, on the West by *Chen si*, and the North is separated from *Tartary* by the Great Wall. It has but five Cities of the First Order, and eighty five depending Cities: There are also several Forts built at certain Distances to defend the Great Wall, and several Garrisons, which are larger and more populous than many of the other Towns. We learn from History, that the People of this Province were the first Inhabitants of *China*.

The Climate is healthful and agreeable, but very mountainous; some of these Mountains are very fruitful, and have abundance of Coal-Mines, which serve them for Fuel, Wood being not very plenty in this Province.

It abounds with all manner of Corn, excepting Rice, and furnishes Wheat and Millet to other Provinces: Its Vines have very good Raisins, fit to make Wine of, if the *Chinese* chose it, but they only dry them, and sell them to the whole Empire.

There is a great abundance of Musk, of Porphyry, of Marble, and Jasper of divers Colours; the *Lapis Lazuli* is very common here; and there are many Iron Mines, which Iron, when wrought, is afterwards sent into the other Provinces.

There are Lakes of Salt-water from which they draw Salt, and many Fountains of hot and boiling Water.

The

The First City, and Capital of the Province, Tai yuen fou.

THIS City was formerly very fine, and beautify'd with a great many fine Palaces, which belong'd to the Princes of the laſt Imperial Family, *Tai ming chao*; but they are all fallen to Ruin, and ſome Parts of the City are almoſt deſolate, tho' the Place is healthful and agreeable. Beſides the Silks which are wrought here (as elſewhere), they make fine Carpets, ſuch as the *Turkey* ones, of all Sizes; and as the Mountains furniſh them with Iron, they have a great Trade in that Commodity.

This City is very ancient and populous, near three Leagues in Circuit, ſurrounded with ſtrong Walls, and ſeated on the Bank of the River *Fuen ho*; it has a very large Diſtrict, which comprehends five Cities of the Second Order, and twenty of the Third.

There are on the neighbouring Mountains fine Monuments of Marble, and ſome of hewen Stone, beſides Triumphal Arches, Statues of Heroes, Lions, Horſes, and other Animals, very natural, and the whole ſurrounded by Foreſts of ancient Cypreſs-Trees, planted chequer-wiſe. This Country abounds with Musk, and here are fine Veſſels made of Earth; *Lapis Lazuli* is alſo very common here.

The River *Fuen ho*, which is often mentioned in the moſt ancient *Chineſe* Books, runs through this Capital, as the River *Ouei* does thro' the City of *Si ngan fou*, and afterwards both of them fall into the *Yellow River*, by which means they water the Provinces of *Ho nan* and of *Kiang nan*.

The Second City, Pin yang fou.

ALTHO' *Pin yang* is only the ſecond City of this Province, it is not at all inferior to the Capital, neither in Antiquity, Fertility of Soil, Extent of Diſtrict, or Number of Cities depending upon it, which

which are thirty-four, *viz.* ſix of the Second Order, and twenty-eight of the Third; ſeveral of them are very conſiderable, beſides great numbers of Towns and Villages that are very populous. It is ſeated on the Bank of the River *Fuen ho*, and is upwards of four Miles round.

The Country, which is within its Diſtrict, is partly Champaign, and partly Mountainous, and is well cultivated; the great River *Hoang ho* runs through it from Weſt to North; there is a Lake of Salt-water near *Ngan y hien*, from which they make Salt.

The Third City, Lou ngan fou.

THE Territory of this City is not very large, having but eight Cities of the Third Order under its Juriſdiction, but it is ſituated in a very agreeable Place, almoſt at the Head of the River *Tſo tſang ho*. Altho' the Country is Mountainous, yet it is fruitful, and produces all Neceſſaries of Life. This whole Diſtrict is very thick ſet with Towns and Villages.

The Fourth City, Fuen tcheou fou.

THIS City is ſeated between the Capital and *Pin yang*, about half way; it takes its Name from the River *Fuen ho*, on whoſe Banks it is built in a very commodious Situation for Trade: Its Diſtrict is not very large, for it contains but one City of the Second Order, and ſeven of the Third, and the greater Part of them are built between the great River *Hoang ho*, and the River *Fuen*. Tho' the Country is Mountainous, it is well cultivated, and abounds with all Sorts of Grain and good Paſture. There are a great many Baths, and Fountains almoſt boiling hot, whoſe Waters differ in Colour and Taſte.

The Fifth City, Tai tong fou.

THIS City is neither ſo ancient, nor ſo large as the others of the ſame Province; it is built in a very

Mountainous Country, and is the only Place expoſed to the Incurſions of the *Tartars*; it is very well fortified, according to the Manner of the *Chineſe*, and has a very ſtrong Garriſon; its Territory is ſurrounded with the Great Wall, which has Forts from Place to Place; its Juriſdiction is very large, and extended over four great Cities of the Second Order, and ſeven of the Third; its Mountains abound with all kinds of Simple and Medicinal Herbs, which the Botaniſts gather with great Care; *Lapis Lazuli* is in great plenty here; and there is a kind of Jaſper which is tranſparent, and as white as Agate; Porphyry, Marble, and Jaſper of all Colours are very plentiful; and here is alſo a great Trade for Skins.

The Tenth Province of the Empire of China, Chen ſi.

THIS Province is divided into two Parts, the Eaſt and Weſt, and contains eight *Fou* or Cities of the Firſt Order, and 106 of the Second and Third Orders, beſides a great many Forts on the Great Wall. *Kan tcheou*, and *So tcheou*, are the moſt conſiderable Garriſons of this Province; the Air is temperate, the People are mild, and more civil and affable to Strangers than the other Northern *Chineſe*; the overflowing of the Rivers renders the Soil very fertile, which abounds with Wheat and Millet, but produces very little Rice. There are abundance of very good Gold Mines, but they are not ſuffer'd to be open'd: There are alſo great Quantities of Drugs, as Rhubarb, Honey, Wax, Muſk, Cinnabar, and odoriferous Wood reſembling Sandal, and abundance of Coal-Mines. There are many Quarries of a certain ſoft Stone or Mineral, call'd *Hiung hoang*, of which they make Veſſels; and the Phyſicians eſteem it as a ſovereign Remedy

Remedy againſt all ſorts of Poiſon, malignant Fevers, and contagious Heats in the Dog-Days. They ſteep this Mineral in Wine; it is of a pale-red Colour, with a yellowiſh Caſt, and ſpotted with little black Points, and looks like the Subſtance of a *Crayon*. There is alſo a ſmall, dark blue Stone, ſtreak'd with white; the *Chineſe* ſay that when it is ground, and reduced to Powder, it's an excellent Remedy.

Stags and Deer are here in great multitudes, beſides great numbers of Bears, Wild-Bulls, and other Animals reſembling Tigers, whoſe Skins are very curious; there is a kind of Goat, from whence they get Musk, and certain Animals who have Wool on their Backs, whoſe Tail is very long, and the Fleſh well taſted; there is alſo a ſingular Kind of Bats as large as Hens, which the *Chineſe* prefer to the moſt delicious Birds. They mix Wool and Goats-Hair, and make a very fine ſort of Stuff, which they wear next to their Skin in Winter. There is a kind of Bird too, which is very beautiful, called *the Golden Hen*.

There are all ſorts of Flowers, particularly one which they call *The Queen of Flowers*, reſembling the Roſe but finer, and hath larger Leaves, tho' the Smell is not ſo pleaſant; it has no Prickles; its Colour is Motley, Red and White, yet there are ſome of them Red and Yellow; the Shrub on which they grow reſembles our Elder-Tree; in hot Climates they are obliged to cover it, to preſerve it from the Heat of the Sun.

The Eaſtern Part of the Province of Chenſi, Ytong,

The Firſt City, and Capital, Si ngan fou.

NEXT to *Peking* this is the largeſt and fineſt City of *China*; it is built in a great Plain, and is the Reſidence of the *Tſong tou* of the two Provinces of *Chan ſi* and *Se tchuen*, as alſo the Governor of the Eaſtern Part of this Province. There are in its Juriſ-

diction ſix Cities of the Second Order, and thirty-one of the Third.

This City, for ſeveral Ages, was the Seat of the *Chineſe* Emperors, and is yet very populous, and a Place of great Trade, eſpecially in Mules, which they breed up in great Numbers, and ſend to *Peking*, where they are ſold for five or ſix hundred Livres apiece, it being the uſual Cuſtom for all Perſons of Diſtinction to have a Servant ride before them in the Streets.

The Walls of this City, which are well fortify'd with Towers, and ſurrounded with a deep Ditch, are about four Leagues in Circuit, and are very near a Square, the Sides being almoſt equal: Some of the Gates are very magnificent, and remarkable for their Height: The Houſes are but very low, and ill-built, as they are generally over all *China*; the Furniture is but indifferent, and Porcelain ſcarce, the Workmen being leſs skilful.

There is a ſtrong Garriſon of *Tartars* in this City, commanded by a *Tſian kun*, or General of their Nation, which are in a ſeparate Quarter of the City, from which it is parted by a ſtrong Wall: There are great Numbers of Mandarins here, who are moſt *Tartars*.

The Natives of the Country are ſtronger, braver, and more uſed to Fatigue than in the other Provinces: The Mountains which are in the Territory of *Si gnan fou* are very agreeable, and afford a kind of Earth which is extremely white, and highly valu'd by the Ladies, who uſe it to whiten their Skins.

The Second City, Yen ngan fou.

THIS City is ſeated in an agreeable Plain, along the Banks of the River *Yen ho*: There are within its Diſtrict three Cities of the Second Order, and ſixteen of the Third. Within its Walls is a high Mountain, which is remarkable for the fine Buildings

that

that are upon it: There drops from its Mountains a certain Liquor they call *Oil of Stone*, which they burn in Lamps: The Country is very rich in Sable-Skins, and other rich Fur; and there is Marble of all ſorts.

The Third City, Fong tſiang fou.

THIS City is large, the Buildings are fine, and the Air temperate; the Country in its Territory is well cultivated, and fruitful, being plentifully watered with Rivers and Brooks. In its Diſtrict there are one City of the Second Order, and ſeven of the Third.

The Fourth City, Han tchong fou.

THIS City is ſeated on the Banks of the River *Han:* In its Territory there are two Cities of the Second Order, and fourteen other Towns of the Third; it is watered by ſeveral Arms of the River. The City is large, and very populous; the high Mountains and the Foreſts that ſurround it, make it very ſtrong, and ſerve for Bulwarks; the Vallies are agreeable, and produce all Neceſſaries of Life in abundance.

This Country has great Quantities of Honey, Wax, and Cinnabar; Deer, Stags, and Bears are alſo very common; the Feet of theſe laſt are delicious Food for the *Chineſe*.

The Way which was formerly made through the Mountains leading to the Capital is very ſurpriſing, upwards of one hundred thouſand Men having been employ'd to complete it; they levell'd the Mountains, and made Bridges from one Mountain to another, and when the Vallies were too wide they erected Pillars to ſupport them; theſe Bridges are part of the Road, and are prodigiouſly high, and upon which four Horſemen can ride abreaſt: There are Rails on each ſide to prevent Travellers from falling down, and Villages with Inns in them

for their Conveniency. Within the Diſtrict of this Place there is a Bird of Prey which is very rare, called *Hai tſing*, ſomething like our Falcons for Quickneſs and Courage; but when any are caught they immediately carry them to the Emperor's Falconry.

The Weſtern Part of the Province, Yſi.

The Fifth City, Ping leang fou.

THIS City is ſituated upon an Arm of the River *Kin ho*. Here is Plenty of all things; the Climate is very moderate; the Proſpect of the Mountains which ſurround it, together with the Waters, render it very agreeable: It has within its Diſtrict three Cities of the Second Order, and ſeven of the Third.

The Sixth City, Kong tchang fou.

THIS City is very populous, and drives a great Trade: It is built on the Banks of the River *Hoei*, and ſurrounded with very high Mountains: It affords abundance of Muſk, and the Mountains produce the Mineral *Hiung hoang*, as alſo the dark blue Stone, white-ſtreaked, both which I have already mentioned. This City has in its Territories three Cities of the Second Order, and ſeven of the Third.

The Seventh City, Ling tao fou.

THIS City is built on the Banks of a River which falls into the *Hoang ho*, or *Yellow River*. Great Quantities of Gold are found in the Sand of the neighbouring Rivers and Brooks: The Country is very mountainous, abounding with Wild-Bulls, and a certain Kind of Animal reſembling the Tiger, whoſe Skins are very valuable.

The Vallies are covered with Corn, and thoſe that are near the Rivers with Cattle; in ſhort the whole Territory

Territory is very fruitful: It conſiſts of two Cities of the Second Order, and three of the Third.

The Eighth City, Kin yang fou.

THIS City has always been look'd upon as a Barrier againſt the Incurſions of the *Tartars*, and is very ſtrongly fortified, according to the *Chineſe* way; the Country about it is very fruitful; there is a kind of Herb called *Kin ſee*, that is to ſay, *Golden Silk*, which is look'd upon as a good Remedy, as likewiſe a kind of Bean which, as they ſay, is an admirable Specifick againſt any ſort of Poiſon: This City has in its Diſtrict but one City of the Second Order, and four of the Third.

A noted City of the Second Order, Lan tcheou.

THO' *Lan tcheou* is a City only of the Second Order, and depending on the Preceding, yet it is a noted one in the Province, being the beſt of all thoſe that are built on the *Yellow River*. The City is not very large, tho' it is the Capital of the Weſtern Province, and the Reſidence of the Governor. The chief Trade of this Place is Hides, which are brought from *Tartary* through *Si ning* and *To pa*; as alſo Woollen Stuffs, the principal and moſt eſteem'd of which is call'd *Cou jong*; it is a kind of Serge, very fine, and almoſt as dear as the common Satin, but it is hard to preſerve it from being moth-eaten. There is another Stuff called *Pe jong*, which is ſubject to the ſame Inconveniency; and a coarſe Stuff made of Cows Hair, called *Muou jong*, which is very uſeful in ſnowy Weather. Notwithſtanding all this Commerce, *Lan tcheou* is not accounted a rich City in *China*.

The Eleventh Province of the Empire of China, Se tchuen.

THE Province of *Se tchuen* is bounded on the North by *Chen ſi*, on the Eaſt by *Hou quang*, on the South by *Koei tcheou* and *Yun nan*, and on the Weſt by the Kingdom of *Thibet*, and ſome other neighbouring Countries. It is divided into ten Diſtricts, which comprehend ten Cities of the Firſt Order, and fourſcore and eight others of the Second and Third Orders, beſides Garriſons and Forts in great number.

The great River, *Yang tſe kiang*, runs through the Province, which is vaſtly rich, not only by reaſon of the great Quantity of Silk that it produces, but in Mines of Iron, Tin, and Lead; in its Amber, Sugar-Canes, excellent Load-Stones, and *Lapis Lazuli*; this laſt is of a very fine Blue. It abounds alſo in Musk, and great Quantities of Orange and Limon-Trees: There are alſo fine Horſes, which are ſmall and pretty, and very ſwift; likewiſe Stags, Deer, Partridges, Parrots, and a certain kind of Hen with Wool like Sheeps-Wool; they are very ſmall, have very ſhort Feet, and are of great eſteem among the *Chineſe* Ladies, who keep them for their Pleaſure.

The beſt Rhubarb comes from this Province; and the true Root of *Foulin*, which has under its Bark a kind of Pulp, ſpongy and glutinous, which the Phyſicians make uſe of in all their Remedies; there is alſo ſome in the other Provinces, but it is wild and not ſo good as this: There is alſo another Root called *Fen ſe*, which bears a great Price, and conſequently is not ſo commonly made uſe of. As this Province is far from the Sea, and cannot get Salt ſo con-

conveniently as ſome others, they dig Pits in the Mountains from which they get Salt-Water, which evaporated by Fire leaves a Salt behind it, but is not ſo good as that of the Sea.

The Firſt City, and Capital of the Province of Tching tou fou.

THIS was formerly one of the fineſt Cities in the Empire, but was ruined in the Civil Wars in the Year 1642, as well as the whole Province: Since that Time it has not recover'd its ancient Splendor, however it is a populous and trading Place: Its Diſtrict is very large, having ſix Cities of the Second Order, and twenty five of the Third.

The Land is well cultivated, and the Country well watered with Canals, both natural and artificial; two of its Rivers are very remarkable, the firſt for giving a fine Luſtre to Velvet, and the other for tempering of Iron.

The Second City, Pao ning fou.

THIS City is ſeated between two Rivers; it is ſmall, but neat and a Place of Commerce; the Houſes are well built, the Country about it is cover'd with Mountains, where there are Deer and Stags in great number: It abounds with Musk, and has ten Cities in its Juriſdiction, two of them of the Second Order, and eight of the Third.

The Third City, Chun king fou.

THIS City is ſeated on the Banks of a fine River, and has within its Diſtrict two Cities of the Second Order, and ſeven of the Third: It is ſurrounded with Mountains, ſome of which are covered with Orange Trees; there is more Arable Land than in the Territories of *Pao ning*.

It produces great quantities of Silk, as alſo Oranges of all Sorts, the Root *Scorzonera*, and a kind of Cheſnut very agreeable to the Taſte.

The Fourth City, Su tcheou fou.

THIS City is ſeated on the Banks of the River *Yang tſe kiang*, which makes it a Place of great Commerce, and opens a Communication with the Capital, and with ſeveral other Places of the Province. Altho' the Country is mountainous yet it is very fruitful, there being nothing wanting for the Conveniencies and Pleaſures of Life. There are a vaſt Quantity of Canes called *Bamboo*, which the *Chineſe* make uſe of in various Works: There are ten Cities of the Third Order in its Juriſdiction.

The Fifth City, Tchong king fou.

THIS is one of the fineſt, and moſt trading Cities of the Province, and has in its Diſtrict three Cities of the Second Order, and eleven of the Third: It is built at the Confluence of two remarkable Rivers, which make its Trade with the whole Province conſiderable.

Tchong king is built upon a Hill, the Houſes ſeem to riſe one above another like an Amphitheatre; the Country, which is depending upon it, is of a vaſt Extent, and mix'd with Vallies and Mountains; the Air is very temperate: They make very pretty Trunks here of Canes twiſted, and painted with divers Colours. The Rivers abound with excellent Fiſh, and Tortoiſes are in high eſteem there.

The Sixth City, Koei tcheou ſou.

THIS City is ſeated on the Banks of the great River *Yang tſe kiang*, and is the Key to the Province, where there is a Cuſtom-Houſe kept to receive the Duties of the Merchandizes which are brought there; it is very rich thro' its great Commerce. There are ten

ten Cities within its Juriſdiction, one of the Second Order, and nine of the Third: Altho' the Country is mountainous, yet the Induſtry of the Husbandmen has made it very fruitful. There are great Quantities of Musk, and of thoſe Wells from which they procure Salt: Orange and Limon-Trees are very common here. In the Northern Part the Mountains are very rugged and ſteep, and inhabited by a very barbarous People, when compared with the common *Chineſe*.

The Seventh City, Mahou fou.

THIS City is built on the Banks of the River *Kin cha kiang*, and has but one City of the Third Order in its Diſtrict, which is very ſmall, but very fruitful: In ſome of its Mountains there are Stags.

The Eighth City, Long ngan fou.

ALTHOUGH this City has but three Cities of the Third Order within its Diſtrict, yet it is look'd upon as one of the moſt important Places of the Province, being the Key of it, and having ſeveral Forts under its Juriſdiction, which were formerly of great uſe to prevent the Invaſions of the *Tartars*: The Country abounds both with ſteep Mountains and fruitful Vallies.

The Ninth City, Tſun y fou.

THIS City has nothing remarkable, only that it is ſeated on the Frontiers of the Province of *Koei tcheou*, and is capable of defending the Entrance of it on that Side: It hath two Cities of the Second Order, and four of the Third Order in its Juriſdiction: The Country is very mountainous, and is fruitful enough in ſome Places.

The

The Tenth City, Tong tchuen fou.

THIS is a Military Place, as well as the Cities of *Ou mong*, *Tou fou*, and *Tchin hiung tou fou:* They are thus called becauſe the Inhabitants are old Soldiers, the Profeſſion deſcending from Father to Son: Beſides their Pay they have the Lands which ſurround the City: Theſe Troops are disbanded in time of Peace, and to make them amends they are placed in all the Garriſons that are in the Frontiers of the Empire: Beſides theſe Cities of the Firſt Order there are others, which tho' they are only of the Second Order, yet have ſome of the Third Order depending on them, and many Forts, or Places of War, ſuch as thoſe that follow.

Tong tchouen tcheou, whoſe Country is watered with ſeveral Rivers, and is very fruitful, the Air very healthful, and the Vallies and Mountains well cultivated; there are abundance of Sugar-canes, which produce the beſt Sugar: There are a great Number of Villages well peopled.

Kia ting tcheou, whoſe Territory is well water'd with Rivers, and produces abundance of Rice, and hath Musk very plenty.

Ya tcheou, which is the neareſt Town to *Thibet*, and commands ſeveral Forts upon the Borders of that Province.

The Twelfth Province of the Empire of CHINA, Quang tong.

THIS Province is the moſt conſiderable of the Southern Provinces of *China*; it is bounded on the North Eaſt by *Fo kien*, on the North by *Kiang ſi*, on the Weſt by *Quang ſi*, and the Kingdom of *Tong king*;

king; the other Part is encompaſſed by the Sea, and has ſeveral conſiderable Havens on the Coaſt. It is divided into ten Countries, which contain ten Cities of the Firſt Order, and eighty four of the Second and Third Order, beſides Forts and Garriſons, together with the Town of *Macao*, and the Iſle of *Sancian*, of which I ſhall give an Account, both being now well known in *Europe*.

The Country conſiſts of Vallies and Mountains, and is ſo fertile as to yield two Crops of Corn yearly: Whatever can contribute to the Pleaſures of Life abounds here; as alſo Gold, Jewels, Silk, Pearls, Pewter, Quick-Silver, Sugar, Braſs, Iron, Steel, Salt-Peter, Ebony, and ſeveral ſorts of odoriferous Wood. There is alſo plenty of all ſorts of Fruits, as Pomegranates, Raiſins, Pears, Prunes, Cheſnuts, and Peaches, which tho' they do not ripen very well make pretty good Sweat-Meats: There are others that are excellent, as the *Bananaes*, the *Ananas*, the *Litchi*, the *Long yuen*, with Oranges and Limons of all ſorts.

There is a particular kind of Limon, which grows upon Trees as thorny as the Citron-Tree, but is much larger; its Flower is white, and of an excellent Odour; when diſtilled it yields a very agreeable Liquour; the Fruit is near the Size of a Man's Head, the Rind nigh the ſame Colour as other Oranges, but the Fruit is either reddiſh or white, and the Taſte is between ſweet and ſour.

There is another ſort of Fruit, larger than common which grows out of the Trunk of the Tree; its Bark is very hard, and within it has a great number of little Cells, which are full of a yellow Pulp, very ſweet and agreeable when the Fruit is ripe.

Fiſh is very plentiful on the Coaſt; there are all ſorts of Oyſters, Lobſters, very good Crabs, and Tortoiſes of an extraordinary Size. The *Chineſe* make very

very fine Works of their Shells: There are abundance of wild and tame Peacocks, which are ſent to other Provinces.

There are prodigious Numbers of tame Ducks; they hatch the Eggs in the Oven, or in Dung, and put the young ones in Boats, and carry them to the Sea-ſhore at Low-water, where they feed on Oyſters, and other Shell-Fiſh: Several Boats go together, and conſequently ſeveral Flocks of theſe Ducks are intermixed upon the Shore; but as ſoon as they ſtrike on a Baſon each Flock returns to its own Boat, as Pigeons do to their Houſes.

There is a remarkable Tree in this Province, which the *Portugueſe* call Iron-Wood, reſembling Iron not only in Colour, but alſo in Hardneſs and Weight, which laſt prevents its Swimming upon the Water. There is another ſort of Wood, called Wood of Roſes, it is between Black and Red; the *Chineſe* make Tables, Chairs, and other Houſhold Goods of it.

There are Crab-fiſh taken out of a Lake in the Iſle of *Hai nan*, which when taken out of the Water become as hard as Stones, and are a good Remedy againſt Fevers.

The Mountains are covered with a vaſt Quantity of an admirable kind of Oſiers or Willows, which are the Size of one's Finger, and which creep upon the Ground, and produce very long Sprigs, reſembling twiſted Cords; they are very limber, and not eaſily broke; they make of them Cables and Ropes for Ships, Baskets, Hurdles, Seats, and very commodious Matts, on which the *Chineſe* lie in Summer, they being very cool.

The People of this Province are very induſtrious, and tho' they are not quick at Invention, they are very skilful in imitating any ſort of Work that is ſhewn them from *Europe*, and which they improve to great Perfection.

A PARTICULAR MAP of the ENTRANCE into CANTON.



CANTON
A Fort
A Fort
The River Lamy
The Lion's Tower
Dry
Dry
Tiger's Island
A Battery level with the Water
A Fort
The Tigers Mouth
Lin-tin
The White House
MACAO
Lantao, or the three Magpies
San-tsao
QUANGHAI
Tanco
Taloug
Nitor Ito
Caotan
The Vados Islands
Pe-che or the Wizards
Theives Islands
The Sepulchre of St Francis Xavier
San-
Hatchuen
ciam
Port of Lacao
Outchu

As the Province of *Quang tong* is a Maritime Province, and the furtheſt diſtant from the Court, its Government is one of the moſt conſiderable of the Empire: The *Tſon tou* of it is alſo that of the Province of *Quang ſi*, and reſides at *Tchao king*, which is the neareſt to the Court.

The Firſt City, and Capital of the Province of Quang tcheou fou.

THIS City is called by the *Europeans*, *Canton*; and is one of the richeſt and moſt populous Cities of *China*; it carries on a great Trade with the neighbouring Kingdoms, as alſo with *Europe*.

It is ſeated on the Banks of one of the fineſt Rivers of the Empire, called *Ta ho*, which comes from the Province of *Quang ſi*; it meets another River, which is deep enough to bring up large Veſſels from the Sea to the City, and is carried by Canals into ſeveral Provinces; its Mouth is very wide, and more remarkable for its Name, which is *Hou men*, that is, Gate of the Tyger, than for its Forts, which have been built to prevent *Chineſe* Pirates. The Countries bordering on it are well cultivated, and full of Rice, or of a ſort of Trees which are always green.

The great Quantity of Money, which is brought here from foreign Countries, draws the Merchants from all the Provinces to this Port, where all the Curioſities of the Empire are to be bought: Nevertheleſs the Manufactures of this Town are not much eſteem'd at *Peking*, excepting the Silk-Stuffs called *Cha*, which are the beſt of the kind, eſpecially thoſe that are ſtrew'd with Flowers with Holes in it like Lace, which are very much uſed in Summer, being very cheap and neat.

The Number of Tradeſmen in this City is almoſt incredible, and yet not ſufficient to ſupply the Trade which it hath: They have eſtabliſhed a great many

Factories

Factories at *Fo chan*, which have rendered that Borough very conſiderable.

Fo chan is within four Leagues from *Canton*; its Circuit is upwards of three Leagues; it is in no wiſe inferior to *Canton*, in reſpect either of Riches, or Number of Inhabitants, which by report is upwards of a Million of Souls.

The Reſidence of the Vice-Roy is at *Canton*; the Diſtrict of this Capital comprehends ſeventeen Cities, one of the Second Order, and ſixteen others of the Third.

The Proſpect of this City and of the adjacent Country is the fineſt that can be, for in going up the River that runs to this City the Country on both Sides perfectly ſmiles, being fine Green Fields as far as the Sight can extend, intermix'd with pleaſant Groves, and little Hills one above another, which are like an Amphitheatre, Rocks cover'd with Green Moſs, Villages in little Woods, and Iſlands cut out into Canals, the whole making a beautiful Landskip.

The City is very large, and made of three different Towns, ſeparated by fine Walls very high, but ſo nearly join'd together, that the ſame Gate that ſerves to go out of one ſerves to go into the other: The whole forms a Figure ſomething like a Square.

The Circumference of this City is very near to that of *Paris*, tho' there are no void Spaces nor large Gardens, but ſome very beautiful Squares.

The Streets are long and ſtraight, and paved with hewen Stones very hard, tho' they are but narrow, excepting a few which are a little wider; from Place to Place there are Triumphal Arches: There are likewiſe covered Places, which have the fineſt Shops under them. The Houſes are not magnificent, the generality of them being level with the Ground, built with Earth, with ſome Ornaments of Bricks, and covered with Tiles. The Streets are full of Shops, extremely neat. The Quality and Gentry are carried in Chair,

Chairs, but the common People walk the Streets bare-footed, and often bare-headed, or elſe with a Straw Hat of a vaſt Circumference, and an odd Figure, to defend them from the Sun and Rain. There are no Carriages for Goods, but all ſorts of Merchandiſes are carried by Porters.

The Idol-Temples, ſurrounded with the Cells of the *Bonzes*, are remarkable; as alſo the Hall of *Confucius*, and the Academy where the Learned meet.

The *Ya men*, or Palaces of the Mandarins, are remarkable for their Beauty and Magnitude: The River is cover'd with a Multitude of ſmall Barks, which contain an infinite Number of Perſons, and appear like a floating Town: Theſe Barks are placed in Ranks, and form Streets; each Bark contains a Family, and is divided into different Apartments like Houſes; the common People, who inhabit them, go a Fiſhing early in the Morning, or to the Rice Harveſt, of which they have two Crops a Year: The Number of the Inhabitants of *Canton* is computed to exceed a Million of Souls: At the end of each Street there is a Barrier, which is ſhut every Evening ſoon after the Gates of the City, ſo that every body is oblig'd to be at home early at Night; this Method prevents a great many Diſorders in *China*.

The Second City, Chao tcheou fou.

THIS City is ſituated at the Confluence of two navigable Rivers, one comes from the Town of *Nan hiong*, and the other runs from the Province of *Hou quang*. The Bank of one of theſe Rivers, which is to the Weſtward of the City, is joyn'd to it by a Bridge of Boats, and is well inhabited.

This Country is very thick ſet with Villages, and very fertile in Rice, Paſtures, Fruit, Cattle, and Fiſh, but the Air is not healthful, and very often, from the midſt of *October* to the Month of *December*,

Diſeaſes reign there, which ſweep away great Numbers of the Inhabitants. There are ſix Cities of the Third Order within its Juriſdiction, near one of which grow black Reeds, which look like Ebony, and of which they make muſical Inſtruments.

Within a League of *Chao tcheou* there is a Monaſtery of *Bonzes*, which, as they ſay, formerly contained a thouſand of them; its Situation is the fineſt that can be, all the Country adjoining belongs to this Monaſtery, which was founded between eight and nine hundred Years ago. The Founder of it, whoſe Body is greatly rever'd, lived in extreme Auſterity, and wore an Iron Chain always round him, which corrupted his Fleſh, and bred Worms; he was ſo ſet upon mortifying himſelf, that he pick'd up the Worms as they fell off, and replaced them, ſaying, that there was ſtill ſomething to prey on. His Succeſſors, the *Bonzes*, followed his Example but very ill, profeſſing Charity, and yet practiſing all manner of Debauchery. Formerly the Pilgrims complained that they uſed to rob and plunder them, but now there are Orders to prevent it.

The Third City, Nan hiong fou.

THIS is a large trading City, ſeated at the Foot of a Mountain, which ſeparates the Province of *Quang Tong* from that of *Kiang ſi*, from which run two great Rivers, one towards the South, and the other towards the North; this City has but two Cities of the Third Order under its Juriſdiction. Between *Nan hiong*, which is the laſt City of the Province of *Quang tong*, and *Nan ngan*, which is the firſt of the Province of *Kiang ſi*, there is a high Mountain call'd *Mei lin*, over which there is a remarkable Road. The Diſtance from one Place to the other is ten Leagues, and the Paſſage over the Mountain is ſomewhat more than a League, being ſurrounded on both Sides with Precipices;

Precipices; but as it is very wide, no unhappy Accident has been yet known.

From the Top of the Mountain one may ſee a great way into the two Provinces: There is a kind of Temple erected in honour and to the Memory of the Mandarin who contrived this wonderful Road, which is the moſt remarkable of all *China*, being the grand Paſſage for whatever comes either from the Eaſt or South, and is throng'd at all times almoſt as much as the Streets of great Towns.

The Fourth City, Hoei tcheou fou.

THIS City is almoſt ſurrounded with Water, and is built in the moſt fertile Part of the whole Province. It hath eleven Cities within its Diſtrict, one of the Second Order, and ten of the Third. All ſorts of Fiſh are very plentiful in this Country, as Oyſters, Crawfiſh, Lobſters and Crabs; as alſo Tortoiſes of a monſtrous Size. There are two remarkable Bridges, one of which has forty Arches, and joins, to the Eaſtward, the Banks of the two Rivers which meet there; the other is to the Weſt upon a little Lake which waters the Walls of the Town. This Lake is but one League in Circuit, and is lined with Stone quite round; the Shore is beautify'd with fine Gardens and Trees. There are two Iſlands on this Lake, where they have built Pleaſure-Houſes, which have a Communication one with another by means of a beautiful Bridge.

In one of the Mountains of this Diſtrict there is a particular kind of Butterfly, which, on account of its Beauty and Size, is ſent to Court, and made uſe of for certain Ornaments, which I have deſcrib'd elſewhere.

The Fifth City, Tchao tcheou fou.

THIS City is ſeated near the Mouth of the River *Han kiang*, and the Tide ebbs and flows here; it has

a fine Bridge on the Eaſt, which is very long and proportionably wide. There are eleven Cities of the Third Order in its Diſtrict; this Country is ſeparated from the Province of *Fo kien* by Mountains, and is generally very fruitful.

The Sixth City, Tchao king fou.

THIS City, according to the Opinion of the greateſt Judges, is the beſt built and the fineſt in the whole Province, and is the Place of Reſidence of the *Tſon ton* of the two Provinces of *Quang tong* and *Quang ſi*: It is ſeated on the River *Taho*; there is a Tower of nine Stories high at the Eaſt of the City; the Haven is very ſpacious, and is at a Place where three Rivers or Canals meet, one of which runs to *Canton*.

From *Tchao king* to *Canton* both Sides of the River are lined with Villages, and ſo near to one another that they ſeem to make but one. There is one upon the Left Hand of an extraordinary Length, containing near 200 Houſes, which appear like ſo many ſquare Towers. There is alſo the Village of *Fo chan*, in which it is computed that there are 1,000,000 of Souls. There are upwards of 5000 Barks upon the River, which are longer than our ſmall Veſſels, in each of which there is a Family; beſides a vaſt Number of Fiſhing-Boats, and Canoes to croſs the River with, there being no Bridge over theſe great Rivers.

In this Country there are abundance of wild and tame Peacocks; as alſo *China* Wood, and the Wood which the *Portugueſe* call *Pao de Roſa*, as likewiſe the Iron-Wood, which I have already mentioned. There is one City of the Second Order, and five of the Third within the Diſtrict of *Tchao king*.

The Seventh City, Kao tcheou fou.

THE Tide flows and ebbs as far as this Town, ſo that the *Chineſe* Barks go up to it; the Country is very fruitful. This City has within its Diſtrict one

one City of the Second Order, and five of the Third. This Diſtrict is ſurrounded on one ſide by the Sea, and on the other by Mountains; there are a great Number of Peacocks, and other ſorts of Birds of Prey. There is alſo a kind of Stone like Marble, which naturally repreſents the fall of Waters from the Mountains, and Landskips; they cut it in Leaves, and make Tables and other curious Houſhold-goods of it. There is a kind of Crawfiſh like the common ſort, but when they are out of the Water they petrify without loſing their natural Form. The *Chineſe* Phyſicians uſe them for a Remedy againſt burning Feavers.

The Eighth City, Lien tcheou fou.

THIS City is a very convenient Harbour for the *Chineſe* Barks: It has but one City of the Second Order, and two of the Third within its Diſtrict: This Country is on the Borders of the Kingdom of *Tong king*, from which it is ſeparated by inacceſſible Mountains: There are great Numbers of Peacocks: They fiſh up Pearls out of the Sea; and there are abundance of fine Works made of Tortoiſe-Shells.

The Ninth City, Loui tcheou fou.

THE Territory of this City is the fineſt and the moſt fertile of all the Weſtern Cities of this Province: It is almoſt all ſurrounded with the Sea, and is ſeparated from the Iſland of *Hai nan* by a ſmall Straight. There are many Villages whoſe Inhabitants live by Fiſhing: Here grow thoſe long Oſiers which I have already mention'd, with which they make Ropes, &c. Within the Diſtrict of this City there are only three Cities of the Third Order.

The Tenth City, and Capital of the Isle of Hai nan, Kiun tcheou fou.

Hai nan signifies *South of the Sea*, and is a large Island, bounded on the North by the Province of *Quang si*, which may be seen in calm Weather; on the South by the Canal which is formed by the Bank of *Paracel*, and the Eastern Coast of *Cochin China*; Westward by part of this Kingdom, and part of *Tong king*, and Eastward by the *Chinese* Sea.

Its greatest Length from East to West is between sixty and seventy Leagues, and its Breadth from North to South is between forty and fifty Leagues: The whole Circuit is near 160 Leagues.

The Soil of the Northern Part of the Island is a Plain, reaching from the Sea-side about fifteen Leagues into the Country; on the contrary the Southern and Eastern Parts are very Mountainous. There are some Valleys in the Centre of the Island which are cultivated, the rest being mostly barren Land; yet there are two Crops of Rice every Year, which supply the Necessities of a numerous People.

The Climate of the Northern Part is very unhealthful, especially on account of the Water; the Inhabitants are obliged to boil the Quantity of Water in the Morning, which they design to use all that Day.

The Island is in the District of the Province of *Quang tong*; *Kiun tcheou*, its Capital, is built on a Promontory, and Ships lie at anchor under its Walls. Two Sorts of Mandarins command here, as in all other Parts of *China*, that is, Mandarins of Learning, and Mandarins of Arms, or Officers. There are three Cities of the Second Order, and ten of the Third under its Jurisdiction, and they are all near the Sea-side.

The greatest part of the Island is subject to the Emperor of *China*, except the middle called *Li mou chan*, or *Tchi chan*, which is independant, and is inhabited by

by a free People, who have never been conquered, nor have ſubmitted to the Authority of the Mandarins; but they have been obliged to abandon their Plains and champaign Country to the *Chineſe*, and to retire into the Mountains in the Centre of the Iſland, where they are ſhelter'd from their Inſults.

Formerly theſe People uſed to trade with the *Chineſe*, and exchange Gold, *China* Wood, and *Calamba* Wood for other Commodities, which brought immenſe Profits to the *Chineſe* Governors; but the Emperor *Cang hi*, hearing what great Quantity of Gold his Mandarins uſed to get by it, forbid them on pain of Death to trade with theſe People. However ſometimes they carry on a clandeſtine Trade with them, but this has been very inconſiderable within this thirty Years to what it uſed to be.

Theſe Iſlanders never appear, unleſs it be ſometimes when they make Irruptions into the Villages which are neareſt to the *Chineſe*; but they are ſuch Cowards, that fifty *Chineſe* will put to flight a thouſand of them. Nevertheleſs there are other Iſlanders more tractable, and have ſubmitted to the *Chineſe* who live in the Plains, having no Communication with thoſe of the Mountains; others are Shepherds to the *Chineſe*, and labouring Men: There are great Numbers of them in the Eaſtern and Southern Part of the Iſland: They are generally deformed, very ſhort, and of a reddiſh Colour.

Both Men and Women have their Hair in a Ring over the Fore-part of the Head, and upon it a little Straw Hat, ty'd under the Chin with two Strings. Their Habit is a Piece of Cloth made of Cotton, which is either black or of a deep blue Colour, which covers them from the Girdle down to the Knees; the Women wear a ſhort ſort of Waiſtcoat of the ſame Stuff; they likewiſe paint their Faces, from their Eyes downward, with blue Streaks made with Indigo. Both Sexes wear Pendants to their Ears, either of Gold or

Silver made in the Shape of a Pear, and very well wrought.

Their Arms are Bows and Arrows, in which they are not very skilful; they have alſo a kind of Hanger which they carry in a little Basket ty'd behind them: It is the only Inſtrument which they have to do all their Carpenters Work with, and to cut Sticks and Briars when they croſs Foreſts. Beſides the Gold Mines which are in the midſt of the Iſle, there are in the Northern Part Mines of *Lapis Lazuli*, which is carried to *Canton* to paint the blue Porcelain; the fineſt Wood, both for Scent and Sculpture, is taken from the Mountains of *Hai nan*.

The choiceſt Wood, next to that of *China*, is the *Hoa li*, called by the *Europeans* Roſe-Wood, or Violet-Wood, becauſe of its Scent. There is a yellow Wood which is very fine and incorruptible; Columns of a certain Size made of it are ſold at a very dear rate, and kept as well as the *Hoa li* for the ſole Uſe of the Emperor.

The Iſland not only produces the ſame Fruits as grow in *China*, but alſo Sugar, Tobacco, and Cotton; Indigo likewiſe is very common here. Beſides there is a Harveſt of the Nuts of *Arequier*, and a Crop of *Ratan*: They catch abundance of all ſorts of Fiſh, which are ſalted and ſent abroad. In ſhort, the Iſland of *Hai nan*, conſidering its Situation, Magnitude and Riches, may be placed in the Number of the moſt conſiderable of the *Aſiatick* Iſlands.

In the North of the Iſland there is a Port where all the Barks of *Canton* come, which is formed by a wide River, whoſe Mouth is defended by two little Forts, and has but ten or twelve Foot Water: Within two Leagues of this Port is the Capital, between them is a large Plain, in which are a great many fine *Chineſe* Sepulchres, among which there is a Croſs raiſed on the Tomb of an *Italian* Jeſuit, who was the firſt Miſſionary that came into this Iſland. There is a

fine

fine Port to the Southward of the Isle at the Bottom of a great Bay, where there is near twenty Foot Water; on the Shore of this Port there are abundance of maritime Plants, and of **Madrepores* of all kinds: There are Trees which yield Dragons-Blood, and many others of different Sorts which distil, an Incision being made, a white Juice, which as it hardens turns red, but is not at all of a Consistence like Gum or Rozin. This Matter being thrown into a Perfuming-pan burns slowly, and diffuses a Smell weaker but more agreeable than Incense.

Among the Rocks in the Sea there is a little kind of blue Fish resembling a Dolphin, in greater Esteem among the *Chinese*, than the Golden Fish which is in their Rivers; this blue Fish lives but a short time out of its Element.

Among the Animals of this Island there is a remarkable kind of great black Apes, whose Physiognomy resembles very much that of Mankind, having Features well made; but this Kind is very scarce: There are others that are grey, and very ugly, but very common.

All sorts of Game are very plentiful here, there is is very fine Hunting of all kinds; besides Wood-Hens, which are excellent, there are abundance of Turtle-Doves, as also both kinds of Wood-Pidgeons: Stags are also very common here, and *Maron* Hogs, which are a kind of Wild-Boars.

There are also several sorts of curious Birds, as Ravens with white Circles about their Necks like a Neck-cloth, and Starlings which have the Resemblance of the Moon upon their Bills. There is also a kind of Bird, not unlike a Black-bird, of a deep blue Colour, with long yellow Ears about half an Inch long, which speak and whistle in perfection. There is likewise a small Bird of the Size of a Linnet, the Colour of

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* *A Sea-Plant something like Coral, but white.*

which

which is a fine bright Red, and another whoſe Feathers imitate Gold; and tho' theſe are of a different Kind they flock together.

There are Serpents and Snakes of a monſtrous Size, but they are thought not to be dangerous, for the Inhabitants carry no Arms to defend themſelves againſt them; beſides they are ſo ſhy, that the leaſt Noiſe frights them away.

What ſome Authors have publiſh'd concerning a Lake, which they affirm is to be found in this Iſland, of a petrifying Quality, is a Miſtake.

The Port of Macao.

THE *Portugueſe* have been in Poſſeſſion of this Port upwards of 100 Years, and formerly they had a great Trade here, when they were Maſters of a conſiderable Part of *India*, but now they have only a Fort with a very ſmall Garriſon.

The City is built upon a Peninſula, or ſmall Iſland, being ſeparated from the Continent by a River. As for the Houſes, they are built after the ſame Manner as in *Europe*, but very low: The *Chineſe* are more numerous than the *Portugueſe*, who are mixt with People of different Nations, and are born in *India*, or at *Macao*. They are not very rich, and but little eſteem'd by the *Chineſe*.

The Fortifications of *Macao* are pretty good, and well ſtock'd with Cannon, but the Garriſon is but poorly maintain'd by the *Chineſe*, who are Maſters here. There is a *Portugueſe* Governor, as well as a *Chineſe* Mandarin, to take care of the City and neighbouring Country; the Palace of the latter is in the middle of the City, and the *Portugueſe* Governor is oblig'd to obey his Orders, eſpecially where the *Chineſe* are concerned.

The *Portugueſe* became Maſters of this Port by the following Accident: In the Time of *Hong tchi*, the *Europeans* traded at *Canton*, or at *Ning po*, in the Pro-

Province of *Tche kiang*, but in the Time of *Kia tsing* there was a Pirate called *Tchang si lao*, who took *Macao*, and beſieged the Capital of the Province; the Mandarins deſired the Maſters of the *European* Ships that were there to lend them Aſſiſtance, which they did, and purſued the Pirate to *Macao*, and kill'd him there. The *Tsong tou* having inform'd the Emperor of this Victory, he publiſh'd a Decree, in which he gave *Macao* to the *European* Merchants, that they might eſtabliſh themſelves there.

The Iſland of Chang tchuen chan, *or of* San cian.

St. *Francis Xavier*, whom the *Portugueſe* call the Apoſtle of *India*, is buried in this Iſland, where he died, and his Sepulchre is at the Foot of a Mountain. This Iſland is not deſolate, as ſome have affirm'd, for there are five Villages in it inhabited by poor Fiſhermen, who live upon what they catch, and a little Rice which they ſow. Here is a pretty Chapel, which was built about thirty Years ago by ſome *Portugueſe* Jeſuits.

The Thirteenth Province of the Empire of China, Quang ſi.

THIS Province is ſituated between thoſe of *Quang tong*, *Hou quang*, *Koei tcheou*, *Yun nan*, and the Kingdom of *Tong king*, and contains twelve Cities of the Firſt Order, and eighty of the Second and Third.

It produces ſuch Plenty of Rice that it ſupplies the Province of *Quang tong*, which otherwiſe would not be able to maintain its numerous Inhabitants; notwithſtanding which it is not comparable to moſt of the other Provinces in reſpect of its Extent, Beauty and Commerce: It is watered by ſeveral large Rivers; the Eaſtern

Eaſtern and Southern Parts are pretty well cultivated, being a flat Country; but every where elſe, eſpecially towards the North, it is full of Mountains, which are covered with Trees.

There are Mines of all kinds of Metals in this Province, eſpecially of Gold and Silver, which the *Chineſe*, out of Policy, prohibited to be open'd for ſome time, to avoid the Diſorders that might be occaſion'd thereby; but they have at laſt ventur'd to open the Gold Mine at the ſole Expence of the Emperor.

There is a particular Tree in this Province, which inſtead of Pith hath a ſoft Pulp, of which they make Flour, and whoſe Taſte is pretty good.

In this Iſland there are plenty of little Inſects that produce White Wax, of which I have ſpoken elſewhere: The Cinnamon that grows here diffuſes an Odour much more agreeable than that of *Ceylan*. They make Silks here, and there are Parrots, Porcupines, and Rhinoceroſes.

The Firſt City, and Capital of the Province of Quei ling fou.

THIS City is ſituated on the Banks of a River that runs into the *Ta ho*; and tho' this River is conſiderable yet it is unnavigable, on account of its Narrowneſs and Rapidity, and conſequently is unſerviceable for Trade. The Name of this City, *Quei ling*, ſignifies a Foreſt of the Flowers of *Quei*, they being more numerous in this Province than in any other, eſpecially in the Diſtrict of this City; it grows upon a great Tree, whoſe Leaves are like thoſe of the Laurel; the Flowers are ſmall, and yellow, and grow in Tufts; they ſoon fall off the Tree, and then others ſucceed: In Autumn this Tree is full of Flowers, whoſe Smell is ſo agreeable that the whole Country is perfum'd therewith.

In this Country are found the beſt Stones which the Learned uſe to make Ink of, and there are Birds whoſe

whoſe Feathers are diverſify'd with variety of Colours, which are wove into their Silks.

This Capital has but two Cities of the Second Order, and ſeven of the Third within its Diſtrict: It is almoſt ſurrounded with ſavage and barbarous People, who inhabit the neighbouring Mountains. I have already given an Account of their Manners, and of the Difference between thoſe that lived under the *Chineſe* Mandarins, and thoſe that were independant.

The Second City, Lieou tcheou fou.

THE Diſtrict of this City is large, and well water'd, but the Country about it is very mountainous; there is abundance of Simples for the Uſe of Phyſick; there are two Cities of the Second, and ten of the Third Order under its Juriſdiction: In the Number of the latter is *Vou ſuen hien*, famous for the Genius of its Inhabitants, for there are no Examinations at *Peking* for the Degree of Doctor, until ſeveral Learned Men of this City have taken it firſt, in order to be employed in Affairs of State.

The Third City, Kin yuen fou.

THIS City is not pleaſant, tho' it is built on the Banks of a large River, becauſe it is ſurrounded with craggy Mountains, and is not far diſtant from thoſe of the Province of *Koei tcheou*, which are almoſt inacceſſible, and inhabited by none but a People almoſt ſavage.

The Vallies, which are between theſe fruitful Mountains, are full of Villages and Forts, and they find Gold in the Rivers. It has two Cities of the Second Order, and five of the Third in its Diſtrict.

The Fourth City, Se nguen fou.

THE Diſtrict of this City is ſmall, and contains but one of the Second Order, and two of the Third, and is ſurrounded with Mountains: The People were formerly

formerly very brutiſh and ſavage, but are become more polite ſince they have been incorporated into the Empire.

The Fifth City, Ping lo fou.

THIS City is ſituated on the Banks of a great River, which is not very fit for Navigation, becauſe it runs through ſeveral very ſtrait Vallies, and abounds with Willows. It hath one City of the Second Order, and ſeven of the Third in its Diſtrict, which are all ſurrounded with Mountains, that render the Country very diſagreeable, and yet ſome are covered with Orange-Trees, and there is a great Quantity of White Wax.

The Sixth City, Ou tcheou fou.

ALL the Rivers of this Province unite near this City, which joins to the Province of *Quang tong*, and is the Key of the whole Province, and the moſt conſiderable City for Commerce in it: It hath one City of the Second Order, and nine of the Third within its Juriſdiction. The Country is partly mountainous, and partly flat: In the Mountains is found Cinnabar, and the uncommon Tree called *Quang lang*, which inſtead of Pith hath a ſoft Pulp, of which they make Flour, and whoſe Taſte is pretty good.

Beſides other Animals, which are common in *China*, there is the Rhinoceros, and a kind of yellow Ape, whoſe Shape and Cry reſemble thoſe of an ordinary Dog.

The Seventh City, Sin tcheou fou.

THIS City is ſituated at the Confluence of two Rivers in an agreeable Country, when compared with the reſt of the Province; it produces a kind of Cinnamon, which is not near ſo good as that of the Iſland of *Ceylan*, either for Smell or Taſte; there are alſo

alſo Trees that produce the hard Wood called Iron-Wood. They make here a kind of Linen Cloth of a ſort of Graſs, which is often ſold dearer than the common Silks; and there is likewiſe a yellow Earth which they affirm to be good againſt all ſorts of Poiſon. The Diſtrict of this City is not conſiderable, and contains but three Cities of the Third Order.

The Eighth City, Nan ning fou.

THIS City is almoſt ſurrounded with Rivers and ſmall Lakes; it hath four Cities of the Second Order, and three of the Third within its Diſtrict, which is full of Mountains and Vallies. There are large Parrots which ſoon learn to talk, and very large Porcupines, as well as Iron Mines in ſome of its Mountains.

The Ninth City, Tai ping fou.

THIS City is built on a Point of Land which is almoſt ſurrounded by a River; on the Landſide it is fortify'd by a Wall that reaches from one Arm of the ſame River to the other: The Territory of this City is very fruitful, very populous, and well cultivated, being the beſt in all the Province: There are a great Number of Forts, becauſe it is near the Confines of the Kingdom of *Tong king*.

The *Chineſe* call the Inhabitants of this Country Barbarians, becauſe they are not ſo polite as themſelves: There are within the Diſtrict of this City twelve Cities of the Second Order, and two of the Third.

The Tenth City, Se ming fou.

THIS City is likewiſe ſituated in the Neighbourhood of the Kingdom of *Tong king*, in a mountainous Country, near the Pillar which the *Tonkineſe* have erected for the Limit of their Kingdom, and which I have deſcribed in another Place; the Mountains are well ſtock'd with Wood: It has but four Cities of the Second

Second Order in its Diſtrict: This Country produces all the Neceſſaries of Life; but the Inhabitants are not near ſo polite as they are in the reſt of the Empire.

The Eleventh City, Tchin ngan fou.

A GREAT Part of the Diſtrict of this City is dependant on the Kingdom of *Tong king*, and has but one City of the Second Order. Formerly it was but open Towns, which they have enlarged, and ſurrounded with Walls, to make it a City of the Second Order. The Manners of its Inhabitants are not different from thoſe of the *Chineſe*, and the Country produces all things neceſſary for Life. Here is great Plenty of Honey and Wax.

The Twelfth City, Se tchin fou.

THE Diſtrict of this City is very ſmall, and comprehends but two of the Second Order; it is ſituated at the Confluence of two ſmall Rivers which join near its Wall. The Country is partly flat, and partly mountainous, and ſtands on the Frontiers of the Province of *Yun nan*; it is full of Towns that are well peopled.

The Fourteenth Province of the Empire of China, Yun nan.

THIS is one of the richeſt Provinces of the Empire, and is bounded by the Provinces of *Se tchuen*, *Koei tcheou*, and *Quang ſi*, on one ſide; and on the other with *Thibet*, and a Savage People little known, and the Kingdoms of *Ava*, *Pegu*, *Laos*, and *Tong king*. It contains twenty-one Cities of the Firſt Order, and fifty-five of the Second and Third, and is well wa-

ter'd

ter'd with Rivers and Lakes, which render it very fruitful.

All ſorts of Proviſions are very cheap, and they receive great Profits from the Gold which they find among the Sand in the Rivers, and Torrents that iſſue from ſome of the Mountains in the Eaſtern Part; this gives reaſon to believe that there is abundance of Gold Mines, that would bring in immenſe Riches if allow'd to be open'd.

Beſides the common Copper Mines, which are found in other Provinces, they have here a particular kind of Copper call'd *Pe tong*, which is intirely white; it alſo produces red Amber, but no yellow: There are Rubies, Saphires, Agates, Pearls, Precious-Stones, Musk, Silk, Benjamin, a ſort of Incenſe which is greatly admired, *Lapis Lazuli*, and very fine Marble.

There is alſo of that kind of Marble which is naturally painted with divers Colours repreſenting Landskips, with which they make Tables; ſome think Rubies, and other Precious-Stones, are brought here from the Kingdom of *Ava*.

They have excellent Horſes, that are very ſtrong and vigorous, but low; there are alſo a particular kind of Stags, that are no larger than our common Dogs, which the Nobility keep in their Gardens for their Diverſion, as likewiſe great Numbers of Golden Hens, called *Kin ki*, which I have deſcribed in another Place.

Theſe People are very ſtrong, couragious, witty, and apt to learn.

The Firſt City, and Capital of the Province, Yun nan fou.

THIS City is ſituated on the Banks of a large Lake, which they call the *Southern Sea*, which ſome Years ago was remarkable for its Beauty, and was upwards of a League in Circuit, and adorned with fine

Buildings and Gardens. A *Chineſe* Prince formerly kept his Court there; and the *Tartars*, who were then Maſters of *China*, had granted him the Inveſtiture of it, with the Title of King; but this Prince having revolted, and taken Arms againſt the Emperor in the Year 1679, his Family was ruin'd, and he dying ſoon after of Old Age, his Troops were diſperſed.

The Trade for Metals is greater here than in any other Province: There is a kind of Stuff which is uncommon, called *Tong hai touan ſe*, that is, *Satin of the Eaſtern Sea*; it is thick, made of Silk-Thread twiſted, plain, without Luſtre or Flowers, and is dyed into all ſorts of Colours, as the *Tonan tſe*, or common Satin; they make alſo fine Carpets.

The City of *Yun nan* has more Reputation than Riches, the Shops are but poorly furniſh'd, the Merchants are not wealthy, the Buildings but indifferent, and the Inhabitants thin when compared with the Capitals of other Provinces.

The *Tſong tou*, or Governor-General of the Provinces of *Yun nan*, and of *Koei tcheou*, reſides here, as alſo the Viceroy of the Province. Within its Diſtrict are four Cities of the Second Order, and ſeven of the Third.

The whole Country is very agreeable and fertile, the Waters are very good, the Climate is temperate, and the Canals are made large enough to admit conſiderable Barks.

The Inhabitants have Wit as well as Courage, and their Employment is either the Exerciſe of Arms, or Agriculture. The Horſes of this Country are ſmall, but ſtrong and lively: *Lapis Lazuli* is found here, as alſo the Trees whoſe Wood is called *Roſe-Wood*.

The Second City, Ta li fou.

THIS City is alſo built on the Banks of a Lake, which is very long, and well ſtock'd with all ſorts of Fiſh;

Fiſh; the City is large and populous, the Climate very mild, and the Soil fruitful.

This is the principal Place where they make curious Tables, and other Ornaments of fine Marble, which is got from a Mountain called *Tien ſung*, and is naturally beautify'd with different Colours, ſo that one would imagine an able Painter had embelliſh'd it with Mountains, Flowers, Trees, and Rivers. *Ta li* has under its Juriſdiction four Cities of the Second Order, and three of the Third.

The Third City, Ling ngan fou.

THE Diſtrict of this City, which contains four Cities of the Second Order, and five of the Third, conſiſts of Plains, Vallies, and Mountains, whoſe Proſpect is not diſagreeable; it is watered by two Lakes and ſeveral Rivers, and is very fertile, eſpecially in Rice and Wheat; it produces alſo Honey, a great Quantity of Wax, and moſt of the Fruits which grow in *China*.

The Fourth City, Tchou hiung fou.

THIS City is ſituated in the Center of the Province, in a very fine Country, watered by ſeveral Rivers, and encompaſſed on all ſides with beautiful Mountains which ſerve inſtead of Ramparts: The Air is healthful, and the Soil produces all ſorts of Grain in abundance; there are alſo very good Paſtures.

The Mountains yield *Lapis Lazuli*, and fine green Stones; there are likewiſe Silver Mines, but they are not permitted to be open'd. It has within its Diſtrict only two Cities of the Second Order.

The Fifth City, Tching kiang fou.

THE Situation of this City is very agreeable, being built on the Side of a Lake, and in a Plain ſurrounded with Mountains, which are at a proper Di-

ſtance, to render the Proſpect agreeable: Its Diſtrict is not large, and contains but two Cities of the Second Order, and two of the Third; but it is watered with Lakes and Rivers, which make it very fruitful, and in which there are abundance of excellent Fiſh; they make here Carpets of Cotton, which are very valuable.

The Sixth City, King tong fou.

THIS City is ſurrounded with very high Mountains, in which they ſay there are Silver Mines; the Country abounds with Rice, and the Vallies are well watered with Rivers and Brooks. Altho' it is placed in the Rank of *Fou*, there is no other City in its Diſtrict: To the Weſt of this City there is one of thoſe ſorts of Bridges which I have already deſcrib'd elſewhere; it is ſupported by Iron Chains, and the Sight of the Precipices, with the Motion of the Bridge when ſeveral Perſons go over it together, generally fright Perſons the firſt time they paſs over it.

The Seventh City, Quang nan fou.

THIS City, as well as the preceding, hath no other within its Juriſdiction; it is ſeated on the Frontiers of the Province of *Koei tcheou*, and is almoſt ſeparated from the reſt of the Province by frightful Mountains; however its Territory is not the leſs fertile. The *Chineſe* call the Inhabitants of this Country *Barbarians*, becauſe of their Unpoliteneſs.

The Eighth City, Quang ſi fou.

THIS City is ſituated on the Banks of a Lake, and ſurrounded with Mountains; it has two Cities of the Third Order within its Diſtrict, but has nothing worthy of Obſervation.

The Ninth City, Chun ning fou.

THIS City is very ſmall, its Circuit being but half a League: It is ſurrounded with Mountains, and the Paſſages leading to it are very narrow; the Soil is fruitful, but the Inhabitants are as barbarous in their Manners, as the Climate which they inhabit.

The Tenth City, Ku tſing fou.

ALTHO' this City is ſurrounded with Mountains, the Soil that is about them is pretty fruitful. Within its Juriſdiction are five Cities of the Second Order, and two of the Third: The Inhabitants are very laborious, and cultivate every Inch of Ground; but they are ſo litigious, that they often ſpend their Fortunes in Law.

The Eleventh City, Yao ngan fou.

THE Territory of this City is conſiderable, altho' it contains but two Cities, one of the Second Order, and the other of the Third. It is intermixt with Mountains which are cover'd with fine Foreſts and fruitful Vallies, and produces abundance of Musk: Near the City there is a Well of Salt-Water, from which they make very white Salt: The Inhabitants of this Country are ſtrong and warlike.

The Twelfth City, Ko king fou.

THIS City is ſurrounded with Mountains, and has but one City of the Second Order in its Diſtrict. It is ſeated on the Banks of a Lake whoſe Circumference is ſix Leagues; the People are couragious, and are generally armed with Bows and Arrows; the Country produces Musk, and Pine Apples; there are the fineſt Carpets made here; and they pretend that there are Mines of Gold within its Mountains, bordering upon the Countries of *Si fan*, or Land of *Lamas*.

The Thirteenth City, Vou ting fou.

THIS City is ſituated on the Confines of the Province of *Se tchuen*, in a very fruitful Country, watered with Streams and Rivers, where a conſiderable Garriſon is kept to defend it from the Incurſions of the Mountaineers of the Neighbourhood.

The Land is well cultivated, and abounds with Paſture Ground, which feeds a great number of Sheep.

Some of the Mountains are ſo ſteep, and the Paſſages ſo narrow, that a Man can ſcarcely get to the Top; the Inhabitants retire there in time of War, as to an inacceſſible Refuge: It has but two Cities of the Second Order, and one of the Third within its Diſtrict.

The Fourteenth City, Li kiang tou fou.

IT is ſaid that the Inhabitants of this City, and its Territory, are deſcended from ſome ancient Colonies of *Chineſe*, which came and fixed there; it has no other City within its Diſtrict, but is ſurrounded by Mountains which ſeparate it from the Land of the *Lamas*: It is not doubted but that there are Mines of Gold within its Mountains. The whole Country is very well water'd, and the Land fruitful; there are found here Amber and Pine-Apples.

The Fifteenth City, Yuen kiang fou.

THIS City is built on the Banks of a large River, call'd *Ho li kiang*: It has no Juriſdiction, having no City depending on it. The Country is diverſify'd with Mountains and Vallies, watered with ſeveral Rivers, and abounds with Silk, Ebony-Wood, Palm-Trees, and Trees of *Areca*, which theſe People chew with the Leaf of Betel; there are abundance of Peacocks here.

The Sixteenth City, Mong hoa fou.

THIS City has none depending on it, but is surrounded with high Mountains; nor is there any Country in the whole Empire that abounds so plentifully with Musk as this.

The Seventeenth City, Yung tchong fou.

THIS City is pretty large and populous, and is built in the midst of high Mountains, on the Borders of the Province, in the Neighbourhood of a Savage People, whose Genius and Manners the Inhabitants of this Country partake of. The Country produces Gold, Honey, Wax, Amber, and a vast quantity of fine Silk. It has within its Districts one City of the Second Order, and two of the Third.

The Eighteenth City, Yung ning tou fou.

THIS City is built at the Extremity of the Province, and almost joins to the Land of the *Lamas*: On the East it hath a fine Lake, with four small Islands in it, but there is no City within its Jurisdiction. In this Country, as well as in the Kingdom of *Thibet*, there are a particular kind of Cows, of whose Tails divers Uses are made; in particular, Stuffs through which Rain cannot penetrate; and Carpeting, which is very valuable, and with which the *Chinese* Officers adorn their Standards and Bucklers.

The Nineteenth City, Yung pe fou.

THIS City is built in the midst of Mountains, its Territory is very fruitful, and there are large Plains water'd by a fine Lake, and several large Rivers and Streams; but it has no City within its District.

The Twentieth City, Cai hoa fou.

THIS City has nothing worthy Remark, only that it is on the Confines of the Kingdom of *Tong king*,

king, and is, on that ſide, the Key of the Province: It is ſituated in a Country which is full of fertile Vallies and high Mountains; but has no Juriſdiction nor City depending on it.

The Twenty-firſt City, San ta fou.

THIS laſt City is on the Confines of the Kingdom of *Ava*, and is properly a Garriſon to defend the Frontiers; it is ſurrounded with Mountains, and the Vallies are watered with Rivers, which make the Soil very fertile.

The Fifteenth Province of the Empire of China, Koei tcheou.

THIS Province is one of the ſmalleſt of *China*, lying between the Provinces of *Hou quang*, *Se tchuen*, *Yun nan*, and *Quang ſi*; it contains ten Cities of the Firſt Order, and thirty-eight of the Second and Third.

It is full of inacceſſible Mountains, and partly inhabited by People that would never ſubmit to the Emperor, and who live independent of the Laws of the Empire. I have given an Account of them in the beginning of this Work.

The Emperors have tried ſeveral times to people this Province, and have ſent thither *Chineſe* Colonies and Governors, with their Families; there are abundance of Forts and Places of War, where they keep ſtrong Garriſons: The Taxes of this Province are not ſufficient to defray the Expence of their Subſiſtence, and the Emperor is oblig'd to ſend new Supplies every Year.

In the Mountains there are Mines of Gold, Silver, and Mercury; and it is from part of this Province that

that they get the Copper with which they make all the ſmall Braſs Money which is in the Empire. Between the Mountains there are very agreeable and fruitful Vallies, eſpecially near the Rivers: Proviſions are cheap, but not ſo plentiful as in other Places. There are no Silks, but they make Stuffs of a certain Herb which reſembles Hemp, and is very proper for Summer-Cloaths.

Cows and Stags are in great plenty here, as alſo the beſt Horſes of *China*; there are likewiſe Multitudes of wild Hens, which are eſteemed excellent.

The Firſt City, and Capital of the Province, Koei yang fou.

THIS is one of the ſmalleſt Cities of *China*, the Circuit of it being not above a League: The Houſes are partly of Earth, and partly Brick: It is a Place of no Trade, the River not being navigable. It has within its Juriſdiction three Cities of the Second Order, and four of the Third; as alſo a great many Forts round about it: The Country is ſmooth and level in ſome Places, in others it abounds with very ſteep Mountains.

The Second City, Se tcheou fou.

THIS City is ſeated on the Borders of the Province towards that of *Hou quang*, and hath only ſome Forts within its Juriſdiction. The whole Country is full of Mountains, and produces Quick-Silver, Cinnabar, and divers other Commodities. The Inhabitants are ignorant of all *Chineſe* Learning, tho' they are not ſo barbarous as ſome others of the ſame Province; they commonly go bare-footed, and are ſo inured to Fatigue, that they can walk over Rocks with a ſurpriſing Swiftneſs.

The

The Third City, Se nan fou.

THIS City, which is built on the Banks of a fine River, and in an extenſive Plain, hath within its Diſtrict three Cities of the Third Order, and ſeveral Forts: It is ſurrounded on all ſides by Mountains, ſome of which are inacceſſible; in time of War the Inhabitants ſhelter themſelves in theſe Mountains, and carry their Goods with them, to prevent being plundered by the Soldiers which croſs their Country: There are a Savage People skulking about thoſe Mountains, who have ſcarce any Communication with the *Chineſe*.

The Fourth City, Tchin yuen fou.

THE Diſtrict of this City is but very ſmall, and comprehends only ſome Forts, and two Cities of the Third Order. The Country produces Pomegranates, Oranges, and the fineſt Flowers that are in all *China*: The Inhabitants of the Mountains have no Communication with the *Chineſe*, and are next to Barbarians.

The Fifth City, Che tſien fou.

THIS City is ſituated between the two preceding ones; its Diſtrict is very ſmall, having only ſome Forts, and one City of the Third Order in it. The Inhabitants of the Mountains have ſomething very different in their Manners from the *Chineſe* Politeneſs, and both Men and Women go bare-footed; the Country produces a large Quantity of Quick-ſilver.

The Sixth City, Tong gin fou.

THIS is a Frontier-City of the Province, towards that of *Hou quang*; there is but one City and ſome Forts within its Diſtrict, and there is abundance of Gold and Copper Mines to be met with here. The Com-

Communication of the *Chineſe* with the Inhabitants have civiliz'd them of late, tho' they were formerly mere Barbarians.

The Seventh City, Ngan chan fou.

THE Territory of this City is very mountainous, and contains three Cities of the Second Order, and five of the Third, with ſeveral garriſon'd Forts to keep in awe the neighbouring Inhabitants, who are independant, and live on the Mountains. The Vallies and Plains are well watered, and would be very fruitful if the People were more induſtrious, and given to Labour.

The Eighth City, Tou yun fou.

THE Juriſdiction of this City is but ſmall, and comprehends only two Cities of the Second Order, and two of the Third: It is in the Neighbourhood of the Mountains which are inhabited by the *Seng miao ſe*, a People whom the *Chineſe* could never ſubdue, and who have their particular Government, as I have mention'd in another Place: It is ſeparated from them only by a River, and ſome ſteep Mountains.

The Ninth City, Ping yuen fou.

THE Territory of this City is likewiſe in the Neighbourhood of theſe wild People, who are independant of the Empire of *China*, and who live on inacceſſible Mountains.

This Diſtrict contains only two Cities of the Second Order, and two of the Third. The Soil produces excellent Tea, and all kinds of Oranges; there is a kind of Linen Cloth made of a ſort of Hemp very different from that of *Europe*.

The Tenth City, Ouei ning fou.

THIS laſt City is built on the Bank of a fine Lake, in the midſt of a Plain ſurrounded with Mountains, and has within its Diſtrict three Cities of the Second Order, and three of the Third, beſides ſeveral Forts with Garriſons for the Defence of the Country.

THE ANNALS OF THE *CHINESE* MONARCHY:

OR,

A CHRONOLOGICAL HISTORY *of the moſt remarkable Events that happen'd during the Reign of every* EMPEROR.

FO HI, *the Firſt Emperor.*

HE was born in the Province of *Chen ſi*, and was choſen on account of his ſuperior Merit to govern his Countrymen, who call'd him *Tien tſe*, that is to ſay, *Son of Heaven*, to denote that he was more favour'd by Heaven than the reſt of Mankind, ſince it was from Heaven he receiv'd thoſe extraordinary Qualities which had raiſed him to the Throne.

At this Time, ſays a *Chineſe* Author, Men differ'd but little from Brutes; they knew their Mother, but not

not their Father; they liv'd in a ſavage manner, and ſought nothing but to ſatisfy their Hunger, for as ſoon as they were filled they threw away the Remains: It was then their Cuſtom to devour every Part of the Animal; they alſo drank the Blood, and cloathed themſelves with the Skins.

Fo hi taught them how to make Nets for Fiſhing and Fowling, and alſo inſtructed them to bring up Domeſtick Animals, as well for Food as for Sacrifices; by theſe means he provided for the Subſiſtence of his People.

This Prince alſo sketch'd out the eight *Koua*, finding that the knotted Cords, which they uſed inſtead of Characters, and to inſtruct their Children, were very unfit to publiſh his Laws, and to leave to Poſterity the Inſtructions he intended.

Theſe *Koua* are three Lines, which by different Combinations make ſixty four; and he drew out theſe famous Lines for Symbols to expreſs what he deſired.

Theſe eight *Koua*, or Symbols of three Lines each, either ſtrait or crooked, expreſſed certain general Things on which the Generation or Corruption of particular Things depended: One repreſented the Heaven, another the Earth, the third Thunder and Lightning, the fourth Mountains, the fifth Fire, the ſixth the Clouds, the ſeventh the Waters, and the eighth the Wind. He taught them how to make uſe of theſe Characters, and, to give the greater Force to his new Laws, he declared that he had ſeen them traced upon the Back of a *Dragon-Horſe*, which roſe from the Bottom of a Lake; he call'd it a *Dragon-Horſe* becauſe it had the Shape of a Horſe, and the Scales and Wings of a Dragon.

This Prodigy gaining Credit among the People gave him occaſion to create Officers, or Mandarins, under the Name of the Dragon. He called one the *Flying-Dragon*, and his Employment was to compoſe Books; he nam'd another the *Hidden-Dragon*, and

and he was to make the Calendar; a third was called the *Reſident-Dragon*, and he had the Care of the Buildings; a fourth the *Protecting-Dragon*, and his Charge was to obviate and relieve the Wants and Miſeries of the Common People; a fifth call'd the *Terreſtrial-Dragon*, had the Care of the Lands; a ſixth, named the *Dragon of the Waters*, was to look after the Woods and Plants, and preſerve the Communication of the Springs.

He made a Prime Miniſter, and divided the Government of his State between four Mandarins, one of whom he ſent to the North, another to the South, the third to the Eaſt, and the fourth to the Weſt: By theſe means he made his Laws flouriſh. The Sexes were not then diſtinguiſhed by different Habits, but lived in common without Shame, altogether ignorant of Conjugal Laws.

Fo hi reform'd this Diſorder; he commanded the Women to diſtinguiſh themſelves by their Habit; he made Laws for Conjugal Society, by one of which no Man could marry a Woman of his own Name, whether related or not.

This Cuſtom ſtill remains; as for Inſtance, thoſe of the Name of *Yong Ly*, *&c.* cannot marry Wives of the ſame Name, tho' twenty Generations diſtant, and of different Families. To ſoften the ſavage Nature of his new Subjects, and to quiet wild and turbulent Spirits he invented Muſick, and made the Inſtrument *Kin*; the upper Part of which was convex, to repreſent Heaven, the under Part flat, to repreſent the Earth. If this Harmony invented by *Fo hi* was no better than the preſent, it does not ſeem likely to have any great Effect on the Mind: The *Chineſe*, indeed, ſay that the Muſick of *Fo hi* was quite Divine, but if ſo it is a Treaſure irrecoverably loſt.

Fo hi died, and was buried in a Place call'd *Tchin*; he was ſucceeded by *Chin nong*. A *Chineſe* Hiſtorian mentions fifteen Princes before *Chin nong*, but others, who

who follow the general Opinion, affirm that these Princes were only Lords of Tributary Provinces, nearly such as those since called *Tchu heou*.

Chin nong, *the Second Emperor.*

THE Number of People being greatly increased, the Plants and Animals were not sufficient for their Sustenance; therefore *Chin nong*, touched with the Sufferings of his Subjects, thought of making the Earth supply their Wants; he invented the necessary Implements of Husbandry, and taught the People to sow five Sorts of Grain; from hence he was call'd *Chin nong*, which is, *Heavenly Husbandman*; he taught them also to make Salt of the Sea-Water.

The People being subject to many Diseases, for which they knew no Remedies, *Chin nong* experienced on himself the Nature of Simples, and discover'd their good and bad Qualities; he consider'd their Power, whether hot, temperate, or cold, and made use of them accordingly, as a King does of his Subjects.

He discover'd in one Day seventy poisonous Plants, and found means to make them useful, that is to say, he found out the Counter-Poison: After which he wrote Books of Physick, and taught the Means to restore Health to the Sick, which makes him esteem'd the Author and Prince of Physick. Their Simplicity of Manners banish'd all Spirit of Contention; every one had enough to live on, the Laws were few, and there was no occasion to encrease the Number; but the Government was majestick and severe. *Chin nong* gave the first Idea of Commerce, and established publick Markets, to which about the middle of the Day the People resorted, and having bought all Necessaries returned quietly Home.

Whilst this Prince was thus wholly employ'd for the good of his Subjects, *So Cha* a Tributary Prince revolted; but he was punished by his own Subjects, who

who put him to death. Every one return'd to their Duty, and there was no Perſon in the whole Empire who did not willingly ſubmit to the mild and juſt Government of *Chin nong*: He died at *Tcha hiang*, a Place ſubordinate to *Tchang tcha*.

Some Hiſtorians make ſeven Emperors from *Chin nong* to *Hoang ti*, viz. *Lincoue*, *Tcheng*, *Ming*, *Y*, *Lay*, *Ly*, and *Yu Ouang*; the laſt was depoſed, perhaps the others were only tributary Princes. However it is certain that the *Chineſe* Hiſtorians place only *Fohi*, *Chin nong*, and *Hoang ti* in the Rank of the firſt Emperors, to whom the Arts and Sciences owe their Beginning and their Progreſs.

Hoang ti, *the Third Emperor.*

HISTORY relates that *Yu ouang* was a paſſionate and violent Prince, that he govern'd with Rigour, and that the People groaned under his Oppreſſion. The tributary Princes took up Arms, and one of them, *viz.* *Tchi yeou*, was the firſt who ſet up the Standard of the revolted Princes; the Emperor was depoſed, and *Hoang ti* ſet on the Throne, who was but twelve Years old; *Chin nong*'s Mother had a younger Brother, who was hereditary Prince of *Chao tien*: The Heir of this Prince during the Reign of *Yu ouang* married *Tou pao*, who being much diſorder'd by the Noiſe of Thunder, was deliver'd of *Hoang ti* on the Mountain *Suen Yuen*.

He was, ſays the Hiſtory, a wonderful Child; he had ſcarcely left the Breaſt but he could ſpeak; in his Infancy he diſcover'd a great deal of Wit and Addreſs, in his Youth an admirable good Nature and ſweetneſs of Temper, and in his Manhood an uncommon Penetration and Judgment. *Tchi yeou* beforementioned was a reſtleſs Prince, whoſe boundleſs Ambition was the Cauſe of great Troubles; *Hoang ti* attack'd him, and gave him Battle three Times. He perceiving that thick Fogs ſaved the Enemy from his

Purſuit, and that the Soldiers rambled out of the way, and loſt the Courſe of the Wind, he made a Carr which ſhow'd 'em the four Cardinal Points; by this Method he overtook *Tchi yeou*, made him Priſoner and put him to Death. Some ſay there were engraved in this Carr, on a Plate, the Characters of a Rat and a Horſe, and underneath was placed a Needle to determine the four Parts of the World. This would amount to the Uſe of the Compaſs, or ſomething very near it, being of great Antiquity, and well atteſted. 'Tis pity this Contrivance is not explain'd, but the Interpreters knowing only the bare Fact dare not venture on Conjectures.

After having regulated the moſt important Affairs of the Empire, *Hoang ti* employ'd himſelf wholly in making his Subjects happy, by procuring them all the Conveniences he could imagine; he levell'd the Mountains, and made Highways for the Convenience of Trade; he enlarged the Bounds of his Empire, which he extended towards the Eaſt to the Ocean, on the North to ancient *Tartary*, and on the South to the River *Kiang*, which ſerved as a Barrier to his Dominions. He created ſix Miniſters to aſſiſt him in the Government of the Empire, and made *Tſang kiai* Mandarin to write Hiſtory: He intruſted *Ta nao* with the Care of making the *Kia tſe*, or Cycle of ſixty Years. This Cycle is compoſed on one ſide of ten Characters, called *Tien kan*, and on the other ſide of twelve, which are call'd *Ti tchi*: Theſe Characters do not expreſs any thing, but are inſtead of Figures or Marks; the firſt ten are called the ten Stems, and the others the twelve Branches: Theſe Marks are taken two by two to denote the Year, and are ſo combin'd that the ſame do not come together in ſixty Years.

Yong tcheng was order'd to make a Sphere and a Calendar: 'Twas he who diſcovered the Polar Star, and the others which ſurround it; the Form of this Sphere is not known, which repreſented the Celeſtial Orbs;

Orbs; at length, by means of many Experiments, he could foretel the Changes of the Weather, and of the Air. The Lot of *Li cheou* was to regulate Figures and Meaſures; the Method of computing, which he invented, is ſtill in uſe: 'Tis a little Box divided in two in the middle, and croſs'd by ſmall Wires, on which ſeveral Balls are ſtrung; there are but two on each Wire of the upper Row, each of which ſtands for five; the lower Row, which is much larger, has five Balls on every Wire, and every Ball is reckon'd as one. When they reckon from right to left, the Numbers encreaſe as in our Figures: This Method of computing is more ready and more ſure than our Calculation with the Pen.

For Meaſures he took a Grain of Millet for the Length of a Line, ten Lines for an Inch, ten Inches for a Foot, *&c.* The different way theſe Grains which are oval may be placed has made the Difference of Meaſures in their ſeveral Dynaſties.

Under the preſent Dynaſty there are three ſorts of Meaſures, *1ſt*, the Palace Foot, which is to the *Paris* Foot as $97\frac{1}{2}$ to 100. *2d*, The Foot of the Tribunal of Publick Works, call'd *Kong pou*, which is made uſe of by Workmen; it is a Line ſhorter than the Palace Foot. *3d*, The Taylors Foot, which is uſed by thoſe who ſell Silks, *&c.* it is ſeven Lines longer than the *Kong pou*.

Ling lun was appointed to improve Muſick, and to explain the Order of the different Tones.

Yong yuen was order'd to make twelve Bells of Copper, which repreſented the twelve Months of the Year.

Hoang ti afterwards invented the Cap, *Mien*, for a Diadem: This Cap bent downwards a little before, and roſe behind; it was ſeven Inches wide, and one Foot two Inches long: He made himſelf likewiſe Habits and Ornaments ſuitable to his Dignity; his Robe was blue and yellow, to imitate the Colours of Heaven and Earth.

After having attentively conſidered the Pheaſant's Feathers, and the various Colours of Birds and Flowers, he found out the Art of Dying, and commanded the Habits of the Rich and Poor to be of different Colours. He cauſed ſeveral Inſtruments to be made of great uſe to the Publick, Machines for bruiſing Rice, Kitchen-Furnaces, Kettles, *&c.* and the People began to eat Rice dreſs'd different ways. He built Bridges over Rivers, made Coffins for the Dead; he gave Inſtructions to make Bows and Arrows, and Wind-Inſtruments, as Flutes, Fifes, Organs, Trumpets which imitated the roaring of a Dragon, and Drums which made a noiſe like Thunder.

Seeing hollow pieces of Wood flote, he made Barks, and invented Oars; he invented alſo Wheel-Carriages, and train'd Oxen and Horſes to draw them. The People then dwelt in wretched Huts; *Hoang ti* gave the Model of regular Buildings, and built himſelf a Palace call'd *Ho hong*, where he ſacrificed to the Sovereign Lord of Heaven. To facilitate Commerce, he coined Money, which he call'd *Kin tao*, becauſe it had the Shape of the Blade of a Knife, and he made ſuch good Regulations in the Expences of the Empire, that his Riches were immenſely increaſed. Men ſuffer'd from without by the Rigour of the Seaſons, and within by the Paſſions which diſturbed the Mind; they died before their Time: *Hoang ti* carefully conſider'd the five Elements, the Seaſons, and the Nature of Man, and order'd three Doctors, nam'd *Ky pe*, *Yeu fou*, and *Ley kong*, to examine the Blood-Veſſels; after which he directed the proper Remedies of every Diſtemper, and Men lived out their Time according to the due Courſe of Nature.

He order'd the Empreſs to inſtruct the People in the manner of breeding Silk-Worms, to wind off their Webbs, and to make themſelves Cloaths. This Prince had not a Moment's reſt, and tho' he had taught his Subjects to build Houſes and Cities, and had built him-

himſelf a Palace, he had no certain Reſidence, but encamped with his Soldiers.

He meaſured the Country, and divided it into *Tcheou*; he made ſeveral Principalities of 100 Lys each, where he built Towns; he order'd that 240 Paces in length, and one in breadth, ſhould make a *Mou*; that 100 *Mou* ſhould make a *King*; ſo that the Pace being five Foot, a *Mou* of Land contained 6000 ſquare Foot, and 600,000 a *King*. He alſo ordain'd that nine *King* ſhould be called *Tſing*, and that it ſhould be the Portion of eight Families, which ſhould have each a *King*, or 100 *Mou*, and the remaining in the middle ſhould belong to the Emperor, and be cultivated at the common Expence of theſe eight Families. He order'd four Paths to be made to each *Tſing*, and that three *Tſing* ſhould be called *Ho ki*, three *Ho ki* a Street, five Streets a Town, ten Towns a *Tou*, ten *Tou* a *Che*, and ten *Che* a *Tcheou*.

Hoang ti died upon the Declivity of the Mountain *King chan*, and was buried in the Province of *Chan tong*. The *Chineſe* Authors give this Prince the higheſt Encomiums; the Virtue and Talents of this Prince, they ſay, equalled Heaven and Earth; his Government was admirable, his Laws ſolid, his Conduct moſt ſteady: He pour'd out his Favours upon all the World, and his Liberality has reach'd down to us, ſo that we might ſay he ſtill lives. He had twenty five Children, and one of them, named *Chao Hao*, ſucceeded him in the Empire.

Chao hao, *the Fourth Emperor.*

THIS Prince gain'd the Affections of his People by his good Nature, and ſweetneſs of Temper. It was ſpread abroad that the *Fong hoang* had been ſeen at his coming to the Crown, which was look'd upon as a Preſage of a happy Reign, becauſe (the *Chineſe* ſay) this wonderful Bird never appears but in the Reign of good Kings: The *Fong hoang* is a very ſcarce Bird,

or rather a Fiction, much as our *Phœnix*; according to the *Chineſe* Deſcription, he reſembles an Eagle, but excells him in the great Variety of his Colours. The pretended Appearance of this Bird gave the new Emperor the Hint of diſtinguiſhing his Officers, by the Shape of various Birds on their Garments: The Order was given, and is obſerv'd to this Day: The Mandarins of Letters have Birds on their Habit embroidered in Gold, to diſtinguiſh their Rank; the Mandarins of the Army have Animals, as the Dragon, the Lion, the Tiger, *&c.* By theſe Marks of Honour the People know the Rank theſe Officers have in the nine Degrees of the State.

Among theſe new Mandarins, thoſe call'd the five *Hieou* were to aſſemble the People; others were to govern the five different ſorts of Artiſans; others were to preſide over Tillage, and obſerve the Behaviour of the People. This Prince govern'd with great Equity; their own Authors ſay he exactly imitated *Fo hi*; he reformed the Meaſures of Grain, he made a Drum to beat the Watches, he clear'd the Channels of Rivers, and levelled the Ways on the Mountains, and laſtly he invented a new ſort of Muſick, for which he was called *Ta yuen*. The Emperor died very old, and left five Sons; four of them had each a particular Merit, but as he obſerved greater Talents in his Nephew *Tchuen hio*, who was the Grandſon of *Hoang ti*, he gave him the Preference before his Children, and choſe him to ſucceed in the Empire.

Tchuen hio, *the Fifth Emperor.*

HE was no ſooner on the Throne, but, far from miſtruſting thoſe whoſe Place he filled, he gave them the moſt conſiderable Employments, and ſuch as were moſt ſuitable to their Diſpoſitions. As theſe Princes underſtood perfectly the Nature of Metals, Waters, and Woods, *&c.* he gave to one the Inſpection of the Mines, another he made to preſide over the

the Waters and Foreſts, and having tried their Fidelity, he rais'd them afterwards to more honourable Employments. Towards the end of *Chao Hao*'s Reign the People began to thruſt themſelves into the ſacred Offices, every Family would have a domeſtick Prieſt; *Tchuen Hio* reform'd this Abuſe, and join'd the Prieſthood to the Crown, and made a Law that none but the Emperor ſhould offer ſolemn Sacrifices to the Lord of Heaven. This hath been obſerved ever ſince, for the Emperor alone is Pontiff, and has a Right to offer Sacrifices in the Temple of Heaven: If it happens that, thro' Age or Sickneſs, he cannot go to the Temple to perform the Function, he deputes ſome Prince or great Officer to ſupply his Place, and to diſcharge this Duty of Religion. As this Emperor was an expert Aſtronomer, he alter'd the Manner of obſerving and calculating the Celeſtial Motions, and becauſe theſe Motions appear'd at a great Diſtance, he invented a Machine which gave a plainer Idea, and was of uſe in Equations, Aſcenſions, *&c.* The Interpreters ſay nothing of the Conſtruction, Shape, or Proportion of this Inſtrument: They ſpeak only of a Conjunction of the five Planets in the Conſtellation *Che*, which happen'd in the Reign of *Tchuen Hio*; but, as a judicious *Chineſe* Aſtronomer obſerves, this is not a real Conjunction.

The Conjunctions of the Planets have always been eſteem'd good Preſages for the reigning Prince; there are more of theſe falſe Conjunctions in the following Part of this Hiſtory, eſpecially at the Change of the Dynaſties; and, without going far for Examples, we find one in the ſecond Year of the Reign of the preſent Emperor: The Conjunction of four Planets was a ſufficient Reaſon to make one of five in his favour.

The Emperor ſeem'd pleaſed with it, and receiv'd the Compliments of the Court on this Occaſion; every Body gain'd by it, eſpecially the Mathematicians, who did not err through Ignorance.

This falſe Conjunction which was carefully chronicled, may be the Occaſion of great Diſputes and falſe Syſtems in future Times: If two or three thouſand Years hence an *European* ſhould calculate this Conjunction, he would not find *Saturn* in it. Should this make us doubt other Facts of *Yong tching*'s Hiſtory, it would be no difficulty to the *Chineſe*, who perfectly underſtand this common piece of Flattery, and know what to abate of theſe Compliments to the Emperor on ſuch Occaſions.

Tchuen hio regulated the Calender, and deſir'd to begin the Year the firſt Day of the Month, in which the Sun ſhould be neareſt the fifteenth Degree of *Aquarius*, for which he is called the Author and Father of the Ephemeris; he choſe the Time that the Sun paſſes thro' the Middle of this Sign, becauſe in this Seaſon the Earth is adorn'd with Plants, Trees renew their Verdure, and all Nature ſeems to be reanimated.

This Prince died very old, and was buried at *Pou yang*: His Succeſſor was *Tico* or *Kao ſin*, Grandchild of *Chao hao*. The Deſcendants of *Tchuen hio*, who were numerous, had in courſe of time ſeveral little States, of which they were tributary Princes. It is always the Emperor who grants theſe Governments to Princes, either as being Relations, or Perſons of great Merit; they hold of the Empire much like the Dukes and Counts of *Germany*, and, in caſe of a War, they are obliged to furniſh a certain Number of Troops to defend the Emperor.

Ti co, *or* Cao ſin, *the Sixth Emperor.*

THE *Chineſe* Writers highly extol this Prince, they ſay he was very knowing, he ſaw thro' every thing, he examin'd every thing himſelf, and entered into the moſt minute Circumſtances: He was popular, without loſing his Majeſty; he lov'd his Subjects tenderly, he diſtributed his Favours to all Men, he carefully amended what was wrong in himſelf, he was reli-

religious in the Worſhip of the Sovereign Lord of Heaven, whom he ſerved reſpectfully; his Majeſtic Air commanded Veneration, his Virtue was eminent, he always acted right, and kept the juſt Mean in every thing; in ſhort, there was no Nation enlightened by the Sun, or water'd by the Rain, that did not obey his Commands with Pleaſure; he appointed Maſters to teach the People Virtue, and invented Vocal Muſick. *Kien he* was the firſt who by his Orders made Songs, he appointed others to make different ſorts of Flutes, a Drum, a Bell, a *King* (which is a thin flat Plate they ſtrike with a Mallet); he made that Piece of Muſick, which ſignifies the Beauty of Heaven, of the Earth, and of the four Seaſons. He gave the firſt Example of Polygamy, by marrying four Wives; he had by the Firſt a Son named *Ki*, whoſe Deſcendants made the Dynaſty of *Tcheou*; by the ſecond, a Son named *Sie*, whoſe Deſcendants made the Dynaſty of *Chang*; the third bore him *Yao*; and the Son by the fourth was called *Tchi*; the great hopes the Emperor had of this Prince induced him to make him his Succeſſor.

Tchi, *the Seventh Emperor.*

THIS Prince did not long maintain the Opinion of his Merit; he made uſe of his Power only to give himſelf up to Brutal Pleaſures: The tributary Princes, who were accuſtomed to obey wiſe Emperors, could not forbear his Extravagancies; they made him ſeveral Remonſtrances on his Conduct, but without Succeſs; they therefore made him quit the Throne, baniſhed him, and gave the Empire to his Brother *Yao*. The Cycle of ſixty Years cannot be uſed before the Reign of *Yao*; for altho' it was invented by the famous *Hoang ti*, the Duration of theſe firſt Reigns is very uncertain: On the contrary, from the Emperor *Yao* to Chriſt, the Chronology is perfectly well kept, and the *Chineſe* Writers have very particularly diſtinguiſhed

guiſhed the Events of each Year, even to the Diviſions in the Empire, and the Duration of each *Interregnum*; this induced me to begin the Cycle with the Emperor *Yao*.

Yao, *the Eighth Emperor, reigned alone 72 Years, and with* Chun *28 Years, whom he made his Companion in the Empire.*

Cycle 1. 'TWAS in the forty-firſt Year of the preceding Cycle that this Prince mounted the Throne: He is eſteem'd the firſt Legiſlator of the Nation, and the Pattern of Sovereigns; after him and his Succeſſor all Emperors, who are jealous of their Reputation, endeavour to form themſelves, and it is at preſent the higheſt Praiſe you can give an Emperor of *China*, to ſay he is like *Yao* and *Chun*, &c. Hiſtory ſays, that Virtue was natural to him; he was active, laborious, vigilant, of ſuch Penetration and Judgment, that he foreſaw every thing; his Moderation and Equity maintain'd the Vigour of the Laws, and at the ſame time made them belov'd; he never employ'd his Authority but for the Good of his Subjects; his Modeſty was equal to his Greatneſs, and ſhone even in the Homage which was paid to his Rank; ſo frugal at Meals, that he was ſatisfy'd with the coarſeſt Food; no Magnificence in Furniture; his Palace was bare of all Ornament; his Habit only Woollen Stuff in Summer, or of Deer-Skins in Winter; if any publick Calamity happen'd, or any Subject committed a Crime, he attributed it to his Miſconduct, or the Anger of Heaven for his neglecting to teach the People their Duty; he never made a Progreſs thro' his Empire, before he had ſacrificed to the Supreme Being, and his Subjects waited with as much Impatience to ſee him, as parch'd Fields expect the Rain.

It is the Cuſtom of the *Chineſe* Philoſophers to form their Maxims of Morality by their Conformity to the Actions of this Emperor, and his two Succeſſors; this Conformity, once proved, gives their Maxims an indiſputable Authority. *Yao*, who delighted in Aſtronomy, appointed two skilful Mathematicians, *Hi* and *Ho*, carefully to obſerve the Courſe of the Heavenly Bodies, and to make Inſtruments for this Purpoſe: By their Aſſiſtance he regulated the twelve Lunar Months, and re-eſtabliſhed the Intercalary Months, which return'd ſeven times in nineteen Years. The Empreſs was employ'd in breeding Silk-Worms, and teaching the Women Improvements in the Silk-Manufacture, which till then was very imperfect. This Prince new regulated the Adminiſtration, by eſtabliſhing ſix ſuperior Courts, which remain to this Day: The Reputation of his Virtue and wiſe Government drew ſeveral neighbouring Nations into his Dominions, and his Subjects increas'd to that Degree, that the Country could not ſupport them, chiefly becauſe all the Low-Lands were overflowed, either by the Remains of the Univerſal Deluge, as ſome believe, or by the Stoppage of the Channels of the Rivers.

The Emperor undertook to recover theſe Lands, and appointed an Officer, named *Kouen*, to make Drains to carry off the Water; this Officer, being either negligent or ignorant, imploy'd nine Years in this Work without Succeſs, for which he was puniſh'd with Death: But his Son *Yu* made amends for the Father's Misbehaviour, for in thirteen Years, with unweary'd Labour, he levell'd Mountains, confin'd Rivers within their Channels, drain'd the Lakes and Marſhes, encloſed ſeveral rapid Torrents with Banks, and divided the Rivers into ſeveral Canals: By theſe means he gained a great Extent of Country, and rendered the whole much more fertile, and you will find in the Sequel that ſuch a conſiderable Service

was

was not unrewarded. In the mean time *Yao* was conſidering of a Succeſſor, in which he conſulted only the Welfare of his People: Diſcovering his Deſign one Day to his Courtiers, one of them told him, That his eldeſt Son was worthy of the Throne, as he was deſerving ſuch a Father; and that the People would not fail paying a due Regard to the hereditary Virtues of his Blood. *Yao* reply'd, *I abhor thoſe as much who praiſe the Wicked, as thoſe who calumniate the Juſt: I know my Son; under an Appearance of Virtue he conceals real Vices.*

Some time after *Yao* ſent for one of his Miniſters, in whom he confided for his Wiſdom and Probity, and would have reſigned the Crown in his Favour; but this wiſe Miniſter excuſed himſelf from receiving the Honour, and at the ſame time propoſed to the Emperor a Husbandman, named *Chun*, whoſe Virtue, Probity, and Patience in the ſevereſt Trials, beſides many other excellent Qualities, had render'd him worthy of the Crown.

Yao ſent for him, and made him Governor of a Province, where *Chun* gain'd ſuch a great Reputation, that at the End of three Years he was made aſſociate in the Empire, and marry'd the Emperor's two Daughters.

The Emperor lived twenty-eight Years afterwards, in perfect Union with the new Colleague he had choſen; till at length, perceiving himſelf near his End, he exhorted *Chun* to govern like a Father, and to remember he was made for the People, and not the People for him; and that an Emperor was raiſed above the reſt of Mankind, only to do them good, and to prevent their Wants: Finiſhing theſe Words, he drew his laſt Breath, and died 118 Years old, leaving nine Children: All his People, who had experienc'd in this Prince the Love and Tenderneſs of a Father and a Mother, mourn'd for him three Years.

Chun,

Chun, *the Ninth Emperor, reigned alone* 50 *Years.*

YAO died in the twentieth Year of this Cycle, and *Chun* began to reign alone the Year following; he is eſteemed, as *Yao*, one of the Legiſlators of the Nation. Preſently after the Death of the Emperor, *Chun* ſhut himſelf up in the Sepulchre of *Yao* for three Years, from whence aroſe the Cuſtom of mourning three Years for a Parent. Cycle 2. A.C. 2277

The Advancement of *Chun* is attributed to his Obedience and Submiſſion to his Parents; for tho' they always us'd him ſeverely, and ſometimes to the endangering his Life, yet it never alter'd his dutiful Behaviour, ſo that by degrees his Reſpect and Patience got the better of their ill Treatment.

From whence their Philoſophers draw theſe two great Principles of Morality; Firſt, That however wicked Parents may be, Children are not the leſs bound to pay them Reſpect and Obedience. Secondly, That there is no Man ſo wicked, but may be reclaimed by repeated Obligations.

Chun, having paid his Duty to the Memory of *Yao*, took Poſſeſſion of the Imperial Palace, and receiv'd the Homage of the tributary Kings, and found in his Palace a vaſt Quantity of Gold and Jewels: He made a Sphere repreſenting the Seven Planets, each Planet repreſented by different Jewels: He made alſo ſome new Laws, and appointed inferior Officers in each of the ſix Courts eſtabliſh'd by his Predeceſſor. He honour'd Men of Learning with his Favour and Protection, viſited his Provinces once a Year, and rewarded or puniſh'd the tributary Kings with ſo much Juſtice, that he gain'd the Eſteem of all his People.

The Improvement of Agriculture was one of his principal Concerns; for which end he forbad all Governors, under ſevere Penalties, to diſcourage the Husbandman by heavy Exactions.

He

He was particularly cautious not to give any Governments to any, but to thoſe of known Merit and Capacity. And laſtly, he made many other Ordinances, the Wiſdom and Equity of which have made him regarded as one of the greateſt Heroes of this Country: One of theſe Ordinances may ſeem extraordinary, which permits any Perſon to write on a Table, expos'd to publick View, whatever he thinks blameable in the Emperor's Conduct.

In the fifty-fourth Year of this Cycle he made *Yu* his Succeſſor, preferring him before his Children for the Good of his Subjects; he was led to this Choice by the Capacity and Merit of this Great Man, and in ſome meaſure out of Gratitude for the Advantages he had procured to the Empire in draining the Lands. He lived ſeventeen Years after he had placed *Yu* on the Throne, in ſuch a ſtrict Union with this Prince, that the Royal Authority never ſeem'd to be divided.

The tenth Year of this Cycle the Emperor *Chun* died, aged 110 Years, and was buried in the Province of *Chen ſi*.

The Firſt Dynaſty, nam'd Hia, *which contains Seventeen Emperors in the Space of* 458 *Years.*

Yu, *the Firſt Emperor, reigned alone Ten Years.*

Cycle 3. THE Second Year of this Cycle, which is the Year 2217 before Chriſt, *Yu*, or *Ta yu*, which ſignifies, *Yu the Great*, govern'd the Empire alone, and kept his Court in the Province of *Chan ſi*. A Son of the Emperor *Chun*, grieved to ſee a Stranger on the Throne, endeavoured to raiſe a Rebellion, but being forſaken by the Nobles and the common People, his Attempts only help'd to eſtabliſh *Yu*, whoſe Virtue and great Genius had entirely won the Hearts of

of his Subjects. The Knowledge he had acquir'd of the Nature of Lands, enabled him to write an excellent Treatiſe of Agriculture, in which he taught how to cultivate, to ſow, and manure Lands. He afterwards cauſed the Slopes and higher Grounds to be level'd, that the Water might flow to thoſe Places which moſt wanted it. He divided his whole Dominions into nine Provinces, and cauſed as many great brazen Veſſels to be made, on each of which a Map of a Province was engraved: In ſucceeding Times theſe Veſſels became very precious, for 'twas believ'd that the Safety of the State depended on their Preſervation, and whoever could get Poſſeſſion of them thought himſelf ſure of the Crown. The Empire became Hereditary under this Prince, as well as the Prieſthood, which was before united to the Crown, and has remain'd to this time inviolably attach'd to it, it being Death for any other Perſon to offer Sacrifices.

It was the way to gain the Emperor's Favour, to admoniſh him of his Conduct; and he thought no Employment ſo becoming a Monarch, as that of doing Juſtice to his People: For this end he gave Acceſs at all Hours, and at the Gates of his Palace were fix'd a Bell, a Drum, and three Tables, one of Iron, another of Stone, the third of Lead, and he ordered all Perſons to ſound one of theſe Inſtruments when they wanted Admittance; the Bell was to diſtinguiſh Civil Affairs, the Drum was to be beat for Buſineſs relating to the Laws or Religion, the Table of Lead for Matters of the Adminiſtration, the Table of Stone to denote a Complaint of Wrong done by ſome Magiſtrate, and laſtly the Table of Iron to complain of ſome hard Uſage. The Emperor receiv'd every body graciouſly that came to give him with any Information, or to implore his Juſtice; it is related, that he aroſe from Table twice in one Day at the Sound of the Bell; and another Day, that he came

came three times out of the Bath to hear ſome Complaints.

He uſed to ſay, That a Prince ought to be as cautious of his Conduct, as if he walk'd upon Ice; that nothing was more difficult than to govern; that Dangers ſurround a Monarch; that he has every thing to fear, if he gives himſelf up to his Pleaſure; that he ſhould avoid Idleneſs, chooſe good Miniſters, and follow their Counſels; and when once he had made a Reſolution, he ſhould execute it without Delay.

In this Reign *Y tie* invented *Chineſe* Wine: This Drink is made of Rice, and as ſoon as the Emperor taſted it, he expreſs'd his Concern thus, *This Liquor*, ſays he, *will cauſe the greateſt Troubles in the Empire*; and forthwith baniſhing the Inventor, forbid the making any under ſevere Penalties: This Precaution prov'd of no Effect, for the Art of making it was preſerv'd, and it is at preſent eſteem'd one of their greateſt Delicacies.

Ti ki, *the Second Emperor, reigned* 9 *Years.*

TI KI, the Son of *Yu*, ſucceeded, and the People obſerving the ſame great Qualities in the Son, which they had admired in the Father, were more eaſily comforted for their Loſs.

The Beginning of his Reign was diſturb'd by a War with a tributary Prince, who ill treated his Subjects, and deſign'd to make himſelf abſolute. The Emperor therefore put himſelf at the Head of his Army, and, with the Aſſiſtance of ſix tributary Princes, reduced the Rebel. The People did not long enjoy the Benefits of this Prince's Wiſdom, for he died in the 29th Year of this Cycle, and his Son *Tai kang* ſucceeded.

Tai kang, *the Third Emperor, reigned* 29 *Years.*

TAI KANG began his Reign by making ſeveral Principalities, which he divided among his five Brethren,

Brethren, in order to leſſen the Jealouſy they might entertain on ſeeing him preferr'd; but this was the only wiſe Action of his Reign.

He abandon'd the Care of the Government, to give himſelf wholly to irregular Paſſions; his Palace was full of looſe Women; he ſpent whole Days in the Woods hunting wild Beaſts; his Horſes and Dogs ravag'd the Country, and deſtroy'd the Harveſts: The People in general complained grievouſly of this Tyranny; but Complaints and Remonſtrances having no Effect, there followed a general Revolt.

One of the Emperor's Chief Officers undertook to dethrone him: He was General of the Army, which entirely confided in him; with the Conſent of the Nobility he made the Emperor Priſoner, while he was hunting in the Woods, where he had been upwards of three Months, ſent him into Baniſhment, and ſet his younger Brother *Tchong kang* on the Throne: This Revolution, which happen'd in the 47th Year of this Cycle, was effected without any Diſorder.

Tchong Kang, *the Fourth Emperor, reigned Thirteen Years.*

Tchong kang would never take the Title of Emperor while his Brother was living, ſo that the Years of this Reign are computed from the Death of *Tai kang*.

He diſcover'd as much Prudence as Modeſty in this Conduct: He was afraid that *Y* would on ſome occaſion make uſe of his Power to dethrone him, as he had done his Brother; nevertheleſs he found an Expedient to reward his Services, and to ſecure himſelf.

He declar'd that the wiſe Counſel of ſo skilful a Miniſter as *Y* was abſolutely neceſſary to him, and deſired to have him near his Perſon; *Y* was caught in the Snare, and expected to make himſelf ſoon Maſter of the Emperor, and to govern the Empire in his Name: The Employments of Privy Counſellor and

General were never given to the ſame Perſon. *Tchong kang* gave the Command of the Army to *Tcheou*, an Officer of approved Fidelity: This prudent Meaſure help'd greatly to fix him on the Throne.

Y finding, by the Conſequence, that he had no Share in the Favour or Confidence of *Tchong kang*, vow'd in Revenge to deſtroy the Imperial Family; yet he diſguiſed his Reſentment, and finding he could not execute his Projects while *Tcheou* was at the Head of the Army, he tried ſeveral Ways to diſplace him, but in vain. All his Attempts proving abortive, he contented himſelf with gaining the Good-Will of the Chief Officers, and had the Addreſs to inſinuate himſelf into the good Graces of the next Heir to the Crown, till he had an Opportunity of effecting his Deſign: While theſe things were in Agitation *Tai kang* died, the 58th Year of this Cycle, and then *Tchong kang* took the Title of Emperor.

The ſecond Year of this Cycle, or the ſixth as others ſay, there was a remarkable Eclipſe of the Sun in the Conſtellation *Tang*: The two Aſtronomers *Hi* and *Ho*, who preſided in the Tribunal of the Mathematicks, were put to death becauſe they had not foretold this Eclipſe, but by exceſſive Drinking had neglected to compute and obſerve the Celeſtial Motions: This cauſed ſome Defect in the Calendar entruſted to their Care, which was a capital Crime. Some believe theſe Mathematicians privately favour'd the Treaſon that *Y* was ſecretly plotting, and that they loſt their Lives partly on this Account. *Tchong kang* died the 13th Year of the Cycle, and *Ti ſiang* ſucceeded him the Year following.

Ti ſiang, *the Fifth Emperor, reigned 27 Years.*

THE Folly of *Ti ſiang* was the Cauſe of his Ruin, and was very near being the Deſtruction of his whole Family; inſtead of following the Conduct of his Father with regard to *Y*, by keeping him out of all conſider-

conſiderable Employments, he became his chief Confident, and he was ſo blind as to diſplace the faithful *Tcheou*, and give the Command of the Army to this Traitor.

Y being reſtor'd to this important Poſt began to think of executing his Deſign; he firſt gained the Love of the Soldiers, and uſed them by degrees to pay leſs regard to the Commands of the Emperor than to his own; in ſhort he carried on ſo many Intrigues, that the Emperor was obliged to take Refuge in the Court of two Tributary Kings his Relations.

Y, while he was in Favour, had raiſed a great number of his Creatures to the higheſt Poſts of the State; but fearing leſt other Tributary Princes ſhould join the Emperor, he did not openly declare his Rebellion: He had recourſe to the common Artifices; he wrote a very ſubmiſſive Letter to the Emperor, full of Aſſurances of his Fidelity, entreating him to return to his Palace: He added that they were his greateſt Enemies who had given him thoſe unjuſt Suſpicions, and accuſed them falſely of ſeveral Crimes, for which they were baniſh'd, or put to death, and their Employments given to his own Creatures.

Y, expecting ſoon to enjoy the Fruits of his Villany, periſh'd by a Treachery equal to his own: Among his Dependants there was one *Han tſo*, a diſſembling artful Fellow, in whom he chiefly confided, and had given him the greateſt Poſt in the Army. This ambitious Villain thought he ſhould poſſeſs the Crown, if at one Blow he could deſtroy both his Patron and his Sovereign: For this end he ordered Soldiers, whom he could truſt, to aſſaſſinate *Y* as he was hunting, and gave out that it was done by the Emperor's Orders: This ſucceeded to his Wiſh, and his Death was look'd upon as the juſt Puniſhment of a rebellious Subject.

Nothing remain'd but to diſpatch the Emperor, which he effected by the following Contrivance: He ſent for *Kiao* the Son of *Y*, and excited him to revenge his Fa-

ther's Death, and furniſh'd him with Means, by privately detaching a Part of the Troops he commanded. *Kiao* marches towards the Emperor, who had only Time to raiſe a ſmall Army, gives him Battle, entirely routs his Forces, kills the Prince with his own Hand, and extirpates his whole Family.

The Empreſs alone eſcaped his Rage; who being pregnant with great difficulty took Refuge in the Mountains. *Han tſo* immediately ſeized the Crown, and rewarded the ſignal Services of *Kiao* with a principal City.

Han tſo, *a Uſurper, reigned Forty Years.*

THE Empreſs was deliver'd of a Son among the Shepherds in the Mountains, whom ſhe called *Chao kang*.

The Birth of this Prince was a Secret many Years, and he arrived to an Age of Maturity before the Uſurper knew of it. The young Prince being inform'd that he was ſought after, retired to the Court of a Tributary Prince, and ſerv'd in his Family as a Domeſtick, where he paſs'd for a Shepherd's Son: Yet his Maſter obſerv'd ſomething Grand and Noble in his Air, above what is generally ſeen in an obſcure Birth and a rural Education, upon which he ſent for him one Day, and being alone with him enquired the Particulars of his Family.

Chao kang told him ingenuouſly all his Misfortunes, which he had heard from his Mother: The Prince, who had been before inform'd of his Story, embrac'd *Chao kang*, gave him his Daughter in Marriage, and Part of his Principality for a Portion: In this Station the young Prince diſcover'd his fine Talents, and prov'd himſelf worthy of the Throne.

His Father-in-law immediately wrote to all the great Men, who were Friends to the late Emperor; and being ſecure of the People, who hated the Uſurper, he rais'd an Army, and engaged the Tyrant in the 18th

18th Year of the Cycle: *Han tſo* making a faint Reſiſtance was defeated, taken Priſoner, and put to an infamous Death: At the ſame Time *Chao kang* was reſtor'd to the Throne of his Anceſtors with general Acclamations.

Chao kang, *the Sixth Emperor, reigned 22 Years.*

AS ſoon as *Chao kang* was ſeated on the Throne, he ordered his Troops againſt the Murderer of his Father: *Kiao* defended himſelf, but his little Army being cut to Pieces he was taken Priſoner and beheaded. The Death of theſe Rebels reſtor'd the Tranquillity of the State; the Laws regain'd their Vigour; the Emperor often convened the Tributary Princes to reform the Diſorders which had inſenſibly crept into the Government: His Orders were exactly obey'd; his Reputation drew ſeveral Embaſſies from foreign Princes, and his Reign was glorious and peaceable. He died in the 40th Year of the Cycle, and was ſucceeded the next Year by his Son *Ti chu*.

Ti chu, *the Seventh Emperor, reigned 17 Years.*

THIS Reign affords us nothing remarkable: The Reputation this Prince had acquired in the Wars, kept every one in perfect Obedience; there was indeed ſome little Diſturbance toward the Sea, but it was quieted almoſt as ſoon as it appear'd. *Ti chu* died the 57th Year of the Cycle, and the ſame Year his Son *Ti hoai* aſcended the Throne.

Ti hoai, *the Eighth Emperor, reigned 26 Years.*

THE Peace and good Order of the State had render'd the Empire ſo flouriſhing, that ſome neighbouring Nations ſent Ambaſſadors to *Ti hoai*, the new Emperor, in the 60th Year of the Cycle, deſiring his Protection on paying a yearly Tribute. It appears by Hiſtory that theſe Ambaſſadors came by Sea, and conſequently Navigation was then in Practice:

This Prince growing effeminate by the Eaſe of a long Peace, became a Slave to his Pleaſures; he paſs'd the reſt of his Life ſhut up in his Palace among Women and Eunuchs, leaving the Care of his Government entirely to his Miniſters: He died the 23d Year of the Cycle, and the next Year his Son ſucceeded him in the Empire.

Ti mang, *the Ninth Emperor, reigned* 18 *Years.*

Ti mang was, like his Father, an indolent Prince, tho' not ſo much a Slave to his Pleaſures; all that he did worth Notice was transferring the Court towards the Yellow River, and viſiting ſome Parts of his Dominions: He died the 40th Year of the Cycle, and was ſucceeded by his Son *Ti ſie*, who began his Reign the Year following.

Ti ſie, *the Tenth Emperor, reigned* 16 *Years.*

TI SIE deſerv'd Praiſe for his Love of Juſtice, and the Care he took to preſerve the Peace of his Dominions; the Petty Kings, who had made themſelves Tributary, came in Perſon to pay their Homage, whom he honour'd with Titles to reward their Fidelity. He died the 57th Year of the Cycle, and left his Crown to his Son *Ti pou kiang*.

Ti pou kiang, *the Eleventh Emperor, reigned 59 Years.*

IT is ſurprizing that nothing happen'd in this long Reign worth the Notice of Hiſtory, which only applauds the Equity of the Emperor, and the Peace which the Empire enjoy'd during his Reign. He died the 56th Year of the Cycle.

He named his Son *Kong kia* for his Succeſſor, but his Uncle *Ti kiong* uſurp'd the Throne, and drove out his Nephew.

Ti kiong, *the Twelfth Emperor, reigned* 21 *Years.*

TI KIONG the Uſurper peacefully aſcended the Throne, the 57th Year of the Cycle, and, to deprive his Nephew of all Hopes of the Crown, named his Son *Ti kin* his Succeſſor. He died the 17th Year of the Cycle, and his Son ſucceeded him.

Ti kin, *the Thirteenth Emperor, reigned* 21 *Years.*

TI KIN continued the Uſurpation of his Father, and reigned as long, but his Lewdneſs render'd him odious; yet he kept the Crown till his Death, which happen'd the 38th Year of the Cycle: He could not give the Crown to his Son, but it was reſtored to *Kong kia* the lawful Heir.

Kong kia, *the Fourteenth Emperor, reigned* 31 *Years.*

KONG KIA did not anſwer the People's Expectation; forty Years Trouble ſhould have learned him to govern his Paſſions, yet as ſoon as he was in Power he became the moſt lewd and effeminate Prince that ever reign'd.

He left the Care of the Government to his Miniſters, of whom he made a very ill choice, beſtowing the moſt important Poſts on Sycophants rather than Men of Merit.

This Conduct made him ſo little regarded that the Tributary Princes refuſed to pay him Homage, and he never had the Courage to oblige them to do their Duty.

Tching tang, the Founder of the following Dynaſty, was born the 5th Year of this Cycle, and the 11th Year *Kong kia* by his Death yielded the Crown to his Son *Ti cao.* Cycle 97.

Ti cao, *the Fifteenth Emperor, reigned* 11 *Years.*

THE Vices of the late Emperor had render'd the Succeſſion precarious, and this Prince did not help to

eſtabliſh it, but too much like his Father made his Palace the Seat of the moſt infamous Pleaſures: His Exceſſes ſhorten'd his Days, and he died the 20th Year of the Cycle.

Ti ſa, *the Sixteenth Emperor, reigned* 19 *Years.*

TI FA his Son ſucceeded, whoſe Character is not known; Hiſtory only mentions the Homage which was paid him by the Tributary Princes at his Acceſſion, and his Misfortune of being the Father of *Kie*, the worſt of Men, who was his Succeſſor, and who was the laſt Prince of this Dynaſty.

Kie, *the Seventeenth Emperor, reigned* 52 *Years.*

KIE ſucceeded the 40th Year of the Cycle, the Emperor dying the Year before: He proved a Monſter of Cruelty, like the *Nero* of *Europe*, and to give a bad Prince the vileſt Character, they ſay He is another *Kie:* He was born with ſome good Qualities, and a wonderful Strength of Body, but they were eclipſed by the numerous Vices to which he was addicted. His Wife was more cruel and wicked than himſelf, whoſe Commands he blindly obey'd; the Blood of his Subjects was every Day ſhed to pleaſe the barbarous Humour of this Princeſs. *Kie* cauſed a large Space of Land to be dug like a Lake, and having filled it with Wine commanded three thouſand Perſons to throw themſelves into it: There was a private Apartment in the Palace, where, in the Preſence of the Emperor and Empreſs, the moſt abominable Exceſſes were committed.

Theſe horrid Actions cauſed a general Revolt, the whole Body of the People taking up Arms, but the Chief Miniſters ſtopt the Inſurrection, having yet ſome Remains of Love for his Perſon: They repreſented to him, in an humble Manner, the Dangers he was expoſed to by his licentious and tyrannical Conduct; but theſe Remonſtrances made him ſtill more furious,

furious, and the Miniſter who ſpoke the Senſe of the reſt was condemn'd and executed in his Preſence.

The Emperor's Fury did not leſſen the Zeal of his wiſe Miniſters; they preſented to him a Memorial, in which they freely reproached him with his abominable Cruelties: He had ſcarcely read it, but in a Tranſport of Rage he reſolved to put the Authors to Death. *Tching tang*, one of the Tributary Princes, who was moſt eſteem'd for his Wiſdom and Virtue, having join'd his Remonſtrances to thoſe aforemention'd, was impriſon'd in the 21ſt Year of the Cycle, but his Confinement was of ſhort Duration. Theſe violent Proceedings, which encreaſed every Day, united all Orders of Men againſt the Tyrant: By general Conſent they choſe *Tching tang* to ſupply his Place, and obliged him to declare War againſt the Emperor.

This virtuous and diſintereſted Prince declar'd he had no Right to the Crown, and that if he took up Arms it was only to make the Emperor ſenſible of his Errors, and oblige him to return to his Duty. His Army was ſoon raiſed, each Prince furniſhing his Quota: The Emperor alſo endeavour'd to raiſe an Army, but could only get together a handful of Men: He tried to engage the *Tartars* in his Service by great Promiſes, but without Succeſs, being equally abhorr'd by thoſe People.

Being thus univerſally abandoned, he had recourſe to Diſſimulation, confeſs'd his Crimes, and ſeem'd penitent, deſiring they would only grant him his Life.

Tching tang relented, and thinking the Emperor's Repentance ſincere not only ſpared his Life, but alſo reſtored him the Crown. He immediately quitted his Poſt in the Army, and return'd to his little Dominions, giving an Example of Moderation, which was admired by the whole Empire.

The Emperor was ſcarcely replaced on the Throne but he began his uſual Extravagancies; nay more, he raiſed an Army againſt *Tching tang*, whom he treated

as

as a Rebel and a Traytor. *Tching tang* immediately put himſelf in a Poſture of Defence; but when the two Armies met, the Emperor's Soldiers deſerted to *Tching tang*, and throwing their Arms at his Feet acknowledged him their Sovereign.

Kie had no Refuge left but Flight; he baniſh'd himſelf from the Empire, and after three Years Exile finiſh'd his criminal Life, which has made his Name and his Memory an Abomination to all Poſterity.

The Second Dynaſty, called Chang, *which comprehends the Lives of Twenty Eight Emperors in the Space of* 644 *Years.*

Tching Tang, *the Firſt Emperor, reigned* 13 *Years.*

THE Thirty Second Year of the Cycle this Prince aſcended the Throne, and gave the Name of *Chang* to the Imperial Family: This was the Name of the little State which he had govern'd a long Time, in quality of a King, or Tributary Prince. His Modeſty, Gentleneſs, Juſtice, and Application, had already gain'd him the Admiration of the People, and he was acknowledged Emperor by all the Provinces with univerſal Applauſe: He alone thought himſelf incapable of ſuſtaining ſo weighty a Burden, and therefore aſſembled his Miniſters, and the Grandees of his Court, in order to deliver up a Crown, which any other, as he ſaid, would wear more worthily than himſelf, and that it was ſufficient for him that he had delivered his Country from the Perſecution of the Tyrant; that he was ſatisfied with the ſmall State which Heaven had allotted him; and that it was with a great deal of Grief and Concern he ſat on a Throne to which he was not the lawful Heir.

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The Nobles of the Empire remonſtrated to him, that he ſat on it by the particular Direction of Heaven, which, affected with the Misfortunes of the People, had choſen him to be the Deliverer of his Country, and that it was evident, from the unanimous Concurrence of all Orders and Ranks, that they would have no other King but him.

Tching tang, whoſe Conduct was ſincere, acquieſced at laſt in the preſſing Inſtances of the Nobles, and govern'd the Empire with the ſame Modeſty as had induced him to refuſe it.

He immediately abrogated the cruel Laws of his Predeceſſor, and eſtabliſh'd others full of Wiſdom and Equity: He placed his Confidence in a Miniſter named *Y yn*, whoſe Merit, Prudence, and Fidelity were perfectly well known to him, whom he fixed at the Head of his Council, and to whom he gave the Command of his Armies.

He brought the Soldiers under the ſtricteſt Diſcipline, who before had been uſed to Plunder and Rapine, and in a ſhort time Order and Tranquillity reign'd throughout all the Provinces.

He cauſed to be ingraven, on all the Veſſels which were for the uſe of the Palace, the moſt inſtructive Maxims of Morality, that they might be continually before his Eyes, and the Eyes of his Officers, that their Conduct might be always directed by thoſe Principles.

He gave a ſingular Mark of his Tenderneſs towards his Subjects, in the time of a *univerſal* Drought which laſted ſeven Years, which perhaps is the ſame that is mentioned in *Geneſis*, imputing to his own Faults the Cauſe of ſuch a general Calamity; he devoted himſelf a Victim to the Good of his People: After that he had obſerved a rigorous Faſt, he lay'd aſide the Ornaments of his Dignity, had his Hair cut ſhort, which then was worn very long, and being barefooted, as a Criminal, he lifted up his Hands towards

towards Heaven, and entreated it to ſpare his Subjects, and to lay the Burthen of its Wrath on him alone. Hiſtory relates, that at the end of his Prayer the Sky grew dark, and a general Rain followed, which made the Earth fertile, and reſtored Plenty.

The Death of this Prince, which happen'd the forty fourth Year of the Cycle, put the whole Empire in Mourning, and every one lamented for him as if he had loſt his Father. His eldeſt Son *Tai ting* dying before him, the Crown devolved to his Grandſon named *Tai kia.*

Tai kia, *the Second Emperor, reigned 33 Years.*

THE beginning of the Reign of this Prince gave a general Apprehenſion of his Adminiſtration; far from following the Steps of his Grandfather, his Conduct was directly oppoſite, and ſuch as was enough to draw on him the Contempt and Averſion of his Subjects.

Y-yn, this wiſe Miniſter, whom I have already mentioned, and in whom *Tching tang* placed his whole Confidence, had acquir'd great Power in the Empire; he made uſe of it to remonſtrate to the new Emperor the Abuſe he made of the Power with which Heaven had intruſted him only for the Good of his People; he related to him the Examples of Divine Vengeance on vitious Princes, and endeavoured to inſpire him with the Love of Virtues proper to a Sovereign.

But, as the young Prince gave no Attention to the wholeſome Advice of ſuch a wiſe and able Servant, this Miniſter found out an Expedient, the Raſhneſs of which could hardly be excuſed, if the Integrity of his Intentions had not been well known to the whole Empire.

He built a Houſe near the Tomb of the late Emperor, and locked *Tai kia* up in it, that he might have time to reflect on his ill Conduct, and to form him-

himſelf over the Aſhes of his Grandfather, upon thoſe Virtues which he had ſo perfect a Pattern of: At the ſame time he declared himſelf Guardian both of the Prince and the Empire.

The Emperor, who had been blinded by his high Fortune, received Advantage from his Diſgrace, and continued during three Years to make wholeſome Reflections on his own Miſconduct, and on the Virtues neceſſary to the well-governing of a great Empire. The Sincerity of his Change being evident, the Miniſter brought him out himſelf, and conducted him to the Throne from whence he had made him deſcend, cauſed him to be proclaimed Emperor the ſecond time, and made him acknowledged by all the People.

The Emperor thought himſelf oblig'd to his Miniſter for his ſevere Behaviour to him, he reſpected him as if he had been his Father, and follow'd always his Counſels, governing the Empire with a great deal of Prudence. The Tributary Princes, who had began to revolt, ſubmitted themſelves with Joy to his Obedience; the whole Empire was under conſtant Submiſſion to the Death of this Prince, which happen'd the ſeventeenth Year of the Cycle. His Succeſſor was *Vo ting*, another Grandſon of the firſt Founder of this Dynaſty.

Vo ting, *the Third Emperor, reigned* 29 *Years.*

THIS Prince, deſcended from *Tching tang*, did not diſgrace the Blood he ſprung from, but was Heir to his Virtues, as well as to his Crown. He had the ſame Confidence in *Y yn* as the other had; this wiſe Miniſter dy'd in the eighth Year of his Reign, and the twenty fifth of this Cycle, when the Emperor, to teſtify his Eſteem for ſo great a Perſon, did Honour to his Memory by moſt magnificent Obſequies. He was ſucceeded in his Place and Wiſdom by his Son called *Y pou*, who was alſo honour'd with the Con-

Confidence of this and the following Emperors. The Emperor died the forty ſeventh Year of this Cycle, and was ſucceeded by his Brother *Tai keng*.

Tai keng, *the Fourth Emperor, reigned* 25 *Years.*

HISTORY relates nothing remarkable of this Emperor, and the two following, except the Year they began their Reigns, and the Year they died.

This Emperor died the eleventh Year of the Cycle, and his Son *Siao kia* ſucceeded him.

Siao kia, *the Fifth Emperor, reigned* 17 *Years.*

ALL we know of this Emperor is, that he reign'd peaceably as his Father had done, and follow'd the Counſels of the ſame Miniſter. He died the twenty eighth Year of the Cycle, and was ſucceeded by his Brother *Yong ki*.

Yong ki, *the Sixth Emperor, reigned* 12 *Years.*

THIS Prince was Son of *Vo ting*, but not by the ſame Mother as the two preceding Emperors: Some Diſturbances were beginning in his Reign, by means of ſome tributary Kings or Princes having refuſed to come according to Cuſtom to the Aſſembly, which the Emperors held from time to time. He died the fortieth Year of the Cycle, and was ſucceeded by his Brother *Tai vou*.

Tai vou, *the ſeventh Emperor, reigned* 60 *Years.*

Cycle 13. Year before Chriſt 1617.

HE was Son of the ſame Mother as *Yong ki* his Brother, whom he ſucceeded: His Zeal and Application to do his People Juſtice was ſo great, that he would give Audience very early in the Morning, and did not end it as long as there appeared any Perſon that required it. Among other Laws, which he either eſtabliſhed or revived, there was one by which he ordered, that in every Town a certain Number of old People

People ſhould be maintain'd out of the publick Treaſure, which Cuſtom is yet in practice.

After he had reigned in Peace ſeventy five Years, he died in the fifty fifth Year of the Cycle, in the Province of *Ho nan*, where he then kept his Court, and was ſucceeded by his Son *Tchong ting*.

Tchong ting, *the Eighth Emperor*, *reigned* 13 *Years*.

THE frequent Inundations of the *Hoang ho*, or Yellow River, obliged this Emperor to abandon the City where he kept his Court, which was in the Province of *Chenſi*, and to remove it firſt into the Province of *Ho nan*, and afterward into the Province of *Pe tcheli*. His Reign was diſturbed by a People who inhabited the South Part of the River *Yang tſe kiang*, who made Inroads into his Provinces, and committed all ſorts of Violence. He ſent Forces againſt them, who preſently cut them in Pieces, and by that means prevented the like Outrages for the future. This Expedition re-eſtabliſhed the Peace of the Empire, which the Emperor did not enjoy long, he dying the eighth Year of this Cycle, when his Brother *Vai gin* aſcended the Throne. Cycle 14. Year before Chriſt 1557.

Vai gin, *the Ninth Emperor*, *reigned* 15 *Years*.

'TWAS at this time that the Civil Wars between the Brothers of the deceas'd Emperors and their Children, for the Right of the Crown, began. Theſe Wars laſted near 200 Years; but as Hiſtory mentions no Particulars, we muſt be ſilent on that Subject: This Emperor was very well reſpected and beloved of his Subjects: He died in the twenty third Year of the Cycle, and *Ho tan kia* his Brother ſucceeded him.

Ho tan kia, *the Tenth Emperor*, *reigned* 9 *Years*.

HE kept his Court in a City of the Province of *Ho nan*, ſituated on a Hill, which prevented its being

being overflowed by the Inundation of the *Hoang ho*. He died the thirty-third Year of the Cycle, and left his Crown to his Son *Tſou ye*, who was worthy of ſucceeding him.

Tſou ye, *the Eleventh Emperor, reigned* 19 *Years.*

THIS Emperor had a *Colao*, or Prime Miniſter, called *Yen*, who was a very able and prudent Stateſman, and through whoſe wiſe Counſels the Empire enjoy'd a laſting Peace, and the tributary Princes were kept in the perfecteſt Submiſſion during this Reign: This Emperor dy'd the fifty-firſt Year of the Cycle, and was ſucceeded by his Son *Tſou ſin*.

Tſou ſin, *the Twelfth Emperor, reigned* 16 *Years.*

THE Brothers of the late Emperor would have uſurp'd the Crown, to the Prejudice of their Nephew the lawful Heir, under colour of being of an Age more proper for the Government, and had created great Diſturbances by dividing the Empire into Parties, if the Authority and Ability of *Colao yen* had not prevented the Diſpute, by ſupporting this Emperor in his lawful Poſſeſſion of the Crown. He died in the ſeventh Year of the Cycle, and his Brother *Vo kia* ſucceeded him.

Vo kia, *the Thirteenth Emperor, reigned* 25 *Years.*

THIS Emperor uſurp'd the Crown from *Tſou ting* his Nephew, and Son of the late Emperor, and enjoy'd it more fortunately than he deſerv'd: The Deſign of the Uſurper was to transfer the Crown to his Son, but his Meaſures were diſconcerted by the Prudence of the lawful Heir, who aſcended the Throne immediately after the Death of *Vo kia*, which happen'd the thirty-ſecond Year of the Cycle.

Tſou

Tſou ting, *the Fourteenth Emperor, reigned 32 Years.*

TSOU TING, in the late Uſurper's Time, conceal'd his Reſentment with ſo much Art and Prudence, that he gain'd his Confidence and Friendſhip; and behav'd himſelf with that Wiſdom and Secrecy, as to ſucceed to the Crown without making uſe of any Violence, tho' he excluded the Uſurper's Son his Couſin.

He govern'd the Empire with equal Wiſdom, and before his Death gave a great Example of his Modeſty, by leaving the Choice of a Succeſſor to his Miniſters, in caſe they judg'd his Son incapable of governing his Subjects; accordingly they choſe *Nan keng*, the Son of *Vo kia*, who had been baniſh'd from the Empire.

This Prince dy'd the fourth Year of this new Cycle, and *Nan keng* ſucceeded him. Cycle 16. Year before Chriſt, 1437.

Nan keng, *the Fifteenth Emperor, reigned 25 Years.*

ALTHO' *Nan keng* was choſen by the Miniſters, yet their Choice was not generally approv'd of, the Governors of the Provinces declaring for the Son of the late Emperor, ſo that the Empire was divided into two Parties, which made a cruel War on each other, but the Party of *Nan keng* being the ſtronger, kept him in Poſſeſſion of the Empire: He remov'd his Court into the Province of *Ho nan*. This Prince was ſucceeded by *Yang kia*, the Son of *Tſou ting*.

Yang kia, *the Sixteenth Emperor, reigned 7 Years.*

THE Diſcords in the Imperial Family cauſed great Troubles in the Empire; the tributary Princes, refuſing to pay either Obedience or Tribute to the Emperor, were on the point of rendring their little Sovereignties independant, which would have been the Overthrow of the Monarchy, if the Emperor had not

dy'd, which happen'd in the thirty-ſixth Year of the Cycle, and was ſucceeded by *Pouan keng* his Brother, who uſurp'd the Throne to the Prejudice of his Nephew.

Pouan Keng*, *the Seventeenth Emperor, reigned twenty-eight Years.*

THIS Prince, altho' an Uſurper, was the Reſtorer of the Empire, by his extraordinary Merit and great Application to publick Buſineſs. He kept his Court in the Province of *Chan ſi*, reviv'd the ancient Laws of the Emperor *Tching tang*, which had been neglected thro' the Negligence of his Predeceſſors, and follow'd the Steps of that great Emperor in all his Actions. He made it a Rule never to intruſt any important Charge, relating either to his Court or Empire, but with thoſe of his Subjects in whom he found the greateſt Share of Capacity and Merit. He eſtabliſhed ſo good Order throughout the State, that the tributary Princes all return'd to their Obedience, and paid him the uſual Tribute.

Cycle 17. Year before Chriſt, 1377.

He died without Iſſue, the fourth Year of the Cycle, and his Brother *Siao ſin* ſucceeded him.

Siao ſin, *the Eighteenth Emperor, reigned* 21 *Years.*

THIS Emperor inherited his Brother's Crown, but not his Virtues: He left the Government intirely to his Miniſters, to follow his Pleaſures, and his inactive and effeminate Life had like to have deſtroyed all good Order and Diſcipline in the Empire. He died in the twenty-fifth Year of the Cycle, and his Son *Siao ye* ſucceeded him.

Siao ye, *the Nineteenth Emperor, reigned* 28 *Years.*

THIS Prince was educated conformably to his Birth, and the wiſe Governors, who had had the Care

* *This Emperor changed the Name of his Family from* Chang *to* Yng.

of

of his Education, expected that he would have shew'd himself worthy of the Throne he was destin'd to; but he no sooner saw himself Master of that great Empire, than he forgot the good Instructions they had given him, and followed the pernicious and wicked Example of his Father. He dy'd the fifty-third Year of the Cycle, and was succeeded by his Son *Vou ting*.

Vou ting, *the Twentieth Emperor, reigned 59 Years.*

VOU TING was yet young when he ascended the Throne: He intrusted the Government of the Empire with his Prime Minister, during his three Years Mourning, and shut himself up in a House near his Father's Tomb, in order to lament his Death, and to beg of Heaven to grant him the proper Virtues to qualify him for the high Station to which it had appointed him. Cycle 18. Year before Christ, 1317.

The Time of his Mourning being expir'd, he return'd to his Palace, and saw, in a Dream, a Man presented him by Heaven to be his Prime Minister; he beheld him with Attention, and the Features of his Face were so strongly imprinted on his Fancy, that he drew an exact Portrait of him when he awoke.

Upon this he assembled his Ministers, and having related to them his Dream, and shewed the Picture to them, he sent several of them to seek for that Person whose Picture they had seen.

They found him in a Village in company with a great many other Artificers; his Name was *Fou Yue*, a Mason by Trade: He was immediately carried to Court, where a great many Questions relating to Politicks and Government were proposed to him, to which he gave very proper and just Answers, with a great deal of Eloquence, to the Admiration of every one, so that the Emperor, after addressing him in the warmest Terms, immediately made him his First Minister.

Fou Yue proſtrated himſelf before the Emperor, according to Cuſtom, whom he found always very compliant with his Inſtructions, the Particulars of which I ſhall publiſh in the *Chu king*; the Emperor follow'd theſe Inſtructions regularly, and by that means became a Pattern for the beſt of Princes, and his Reputation extending to the moſt diſtant Nations induced them to come and pay Homage to him.

This Prince died in the fifty-ſecond Year of the Cycle, and was ſucceeded by his Son, called *Tſou keng*.

Tſou Keng, *the Twenty-firſt Emperor, reigned 7 Years.*

THIS Reign was ſo ſhort, and the Order and Diſcipline of the Empire ſo exact and regular, that the Emperor had no other Care than to preſerve it as he found it: He reign'd ſeven Years, and dy'd the fifty-ninth Year of the Cycle, his Brother *Tſou kia* ſucceeding him.

Tſou kia, *the Twenty-ſecond Emperor, reigned thirty-four Years.*

Cycle 19. Year before Chriſt, 1257.

THE great Virtues of his Father, *Vou ting*, the Loſs of whom was ſtill regretted, render'd the Vices of this Prince more odious: The Father was endued with Wiſdom, Modeſty, and Meekneſs; but the Son was full of Pride and Vanity, and given up to all manner of Debauchery, uſing his Subjects with the utmoſt Contempt: Such an irregular and diſorderly Conduct cauſed Diſturbances in the Empire, which ſeem'd to foretel the approaching Ruin of this Dynaſty.

The twenty-ſeventh Year of the Cycle is remarkable for the Birth of *Ven vang*.

The Emperor dy'd the thirty-third Year of the Cycle, and left his Son *Lin ſin* his Succeſſor.

Lin

Lin ſin, *the Twenty-third Emperor, reigned 6 Years.*

THIS Prince was, like his Father, a Slave to his Luſts, and ſo void of any Application to Buſineſs, that he left the Government of the Empire to his Miniſters, forbidding them to give him any Account of publick Affairs, that he might have the more Leiſure to follow his infamous Pleaſures.

At length his Debaucheries ſhortning his Days, delivered the Empire from ſuch a vicious Prince. He died without Iſſue the thirty-eighth Year of the Cycle, and was ſucceeded by his Brother *Keng ting*.

Keng ting, *the Twenty-fourth Emperor, reigned twenty-one Years.*

HISTORY relates nothing of this Emperor, excepting the Number of Years that he reigned, and the Year of his Death, which was the fifty-ninth Year of the Cycle, and nine Years after the Birth of *Vou vang*, who was the Founder of the following Dynaſty: This Emperor was ſucceeded by his Son *Vou ye.*

Vou ye, *the Twenty-fifth Emperor, reigned 4 Years.*

AS ſhort as this Reign was it appear'd too long to the *Chineſe:* They ſpeak of this Emperor as an impious and wicked Prince, who could not fail to draw on himſelf the Divine Vengeance: He was kill'd by Thunder as he was hunting, the third Year of the Cycle; his Son *Tai ting* ſucceeding him. Cycle 20. Year before Chriſt, 1197.

About this time *Chineſe* Colonies were ſent to inhabit ſome Iſlands to the Eaſtward; and there are ſome who ſay that *Japan* began to be inhabited then.

Tai ting, *the Twenty-ſixth Emperor, reigned 3 Years.*

THIS Emperor began his Reign by declaring War againſt a tributary Prince, whoſe little State was called *Yen*, in the Province of *Pe tcheli*; and *Peking*,

which is now the Metropolis of the Empire, was one of the Towns of that State: He died the ſixth Year of the Cycle, and was ſucceeded by his Son *Ti ye*.

Ti ye, *the Twenty-ſeventh Emperor, reigned 37 Years.*

THIS Emperor continued the War which his Father had begun againſt the Prince of *Yen*: He gave the Command of his Forces to a great General called *Kilie*, who defeated that little Sovereign, and depriv'd him of his State: The Emperor was ſo well pleaſed with the Conqueſt, that he gave that Principality to his General, and made it hereditary to his Family: *Ki lie* govern'd it ſeven Years, and his Son *Ven vang* ſucceeded him, who in time founded the Third Dynaſty.

The Emperor dying the forty-third Year of the Cycle, was ſucceeded by *Tcheou* his third Son, who was the Son of the Empreſs, to the Prejudice of two other Sons whom he had before by a Woman of the Second Order, but as they were born before their Mother was Queen, they were deprived of the Succeſſion: Not but that the Father, perceiving *Tcheou*'s Want of all Merit, would have left his Crown to the eldeſt of the other two Sons, but the chief Miniſters oppoſed it as a thing contrary to the Laws of the Empire, which they afterwards had ſufficient Reaſon to repent of.

Tcheou, *the Twenty-eighth Emperor, reigned 33 Years.*

PRIDE, Luxury, Debauchery, Tyranny, and Cruelty, mounted the Throne with this Emperor: He married a Woman named *Ta kia*, who was the moſt beautiful Perſon in the whole Empire, but the moſt barbarous and wicked Wretch of the Age: She would have all things directed according to her Caprice and imperious Humour, and if the Miniſters failed to conform to her Opinion, they were immediately either

ther baniſhed, or condemned to Death; to diſobey her Orders, was accounted Rebellion, and ſhe perſuaded the Emperor that he could not be abſolute Maſter of his Subjects, unleſs he made himſelf feared by them.

For that purpoſe ſhe cauſed a brazen Pillar to be erected, which being made red-hot with Fire, the unfortunate Wretch, whom her Cruelty had condemn'd to this kind of Puniſhment, was brought to it, and forc'd to embrace it, till ſuch time as his Fleſh was conſum'd to the Bone, which horrible Spectacle was an agreeable Diverſion to her.

Theſe, and other kinds of bloody and cruel Executions, did not intimidate the wife *Ven vang*, who had the Courage bravely to oppoſe ſuch horrid Inhumanities: The Tyrant, who as yet reſpected his Virtue, did not uſe him with the ſame Rigour as he had done others before him, whom he had unjuſtly put to Death for the ſame Cauſe, but ſent him to Priſon only to puniſh his Raſhneſs, as he call'd it; the principal Subjects of *Ven vang*, hearing of his Impriſonment, immediately reſolved to ſend a Preſent to the Emperor to induce him to releaſe him, and, among other things, ſent him a young Girl of very great Beauty; *Tcheou* was ſo taken with her Charms that he immediately order'd *Ven vang* to be ſet at Liberty, whoſe Joy was doubled, in that he not only obtain'd his Freedom, but at the ſame time was remov'd from ſo corrupt a Court.

Altho *Ven vang* was Sovereign of a ſmall State, yet he was as much reſpected and eſteem'd throughout the whole Empire, as *Tcheou* was hated and deſpis'd: This high Eſteem he had acquir'd by his great Love of Juſtice, Meekneſs, Modeſty, Frugality, Love of Learning, and great Application to publick Affairs.

The Reputation which he had acquir'd was ſo great, that forty tributary Princes choſe him for their

Sovereign, thinking that he alone could put a Stop to the Evils with which the Empire was then afflicted; but he died before he could put that Deſign in Execution, leaving his Principality and his Riches to his ſecond Son, called *Vou vang*, whom he preferr'd to his eldeſt, becauſe he would not enter into his Views of dethroning the Emperor; after his Father's Death, he retir'd beyond the River *Yang tſe kiang* towards the Borders of *Se tchuen*, and founded the two Kingdoms of *Yue* and *Hou*.

Year before Chriſt, 1137.

Mean while *Tcheou* became more and more odious to his Subjects, who groaned under his Tyrannical Government: One of his Uncles, ſeeing that he was running headlong to his Ruin, made Remonſtrances to him on his ill Conduct, whereupon the Emperor condemned him to Death immediately, which he muſt have ſuffer'd, had he not counterfeited Madneſs; however, he kept him in Priſon ſome time, to try whether it was real or pretended, but the Uncle acted his Part ſo well, that he deceiv'd the Tyrant, and ſaved his Life. He cauſed alſo another of his Uncles to be immediately ſtrangled upon the ſame Account, whoſe Heart he order'd to be brought before him, which he examined with great Nicety, more to ſatiate his Vengeance than to ſatisfy his Curioſity.

Such ſtrange Inhumanity, carry'd to ſuch a Length, provok'd at laſt the whole Empire to revolt: The Princes and Grandees intreated *Vou vang* to put himſelf at the Head of an Army, and to march againſt the Tyrant, promiſing to furniſh him with what Forces ſhould be neceſſary.

The Emperor hearing of it put himſelf at the Head of a much more numerous Army, and marched againſt his Enemies; but ſcarcely was the Signal of Battle given, but the greater Part of the Imperial Army threw down their Arms, and join'd *Vou vang*.

Tcheou

Tcheou, finding that he was betray'd, fled to his Metropolis, and retiring to his Palace ſet it on fire, that he might not fall into the Hands of a rebellious Subject; this happen'd the ſixteenth Year of the Cycle: Through the Care that was taken to extinguiſh the Fire one half of the Palace was ſaved, and *Vou vang* entred it as Conqueror, where the firſt Object which he met with was the Empreſs *Ta kia*, whom he immediately ſlew with his Sword. Hereupon the tributary Princes, and the Grandees of the Empire, unanimouſly elected him Emperor, and he became the firſt Founder of the Third Dynaſty, called *Tcheou* *.

The Third Dynaſty, called Tcheou, *which comprehends the Reign of Thirty-five Emperors, within the Space of* 813 *Years.*

Vou vang, *the Firſt Emperor, reigned* 7 *Years.*

THIS new Emperor fixed the Seat of his Empire in the Metropolis of the Province of *Chen ſi*, now called *Si ngan*: He began his Reign with offering Sacrifices to the Lord of Heaven, and reeſtabliſhing the Laws and Cuſtoms which his Predeceſſor had in ſome meaſure aboliſhed.

He conſulted *Ki tſon*, the Uncle of the Tyrant, who had counterfeited Madneſs to ſave his Life, in Affairs of State, Politicks, and Aſtronomy, whoſe Inſtructions to the Emperor are to be ſeen in a Book called *Chu king*, of which we ſhall ſpeak hereafter; and he rewarded this Great Man, by giving him and

* *The Name of this Dynaſty is pronounced differently from the ſame Name of the late Emperor.*

his

his Poſterity the Kingdom of *Corey* for a Sovereignty and made it in a manner independant: He alſo erected fifteen Principalities, which he gave to fifteen of his Relations, beſtowed great Rewards on his Miniſters, and rais'd ſome to the higheſt Honours and Preferments of the Empire, particularly his Prime Miniſter *Tcheou kong*, for whom he had a very great Regard. He govern'd his People with the Tenderneſs of a Father, and was indefatigable in publick Affairs to the Day of his Death, which happen'd the twenty-third Year of the Cycle. He was ſucceeded by his Son *Tching varg*.

Tching vang, *the Second Emperor, reigned 37 Years.*

THE tender Years of this Prince when he aſcended the Throne, rendered him incapable of Governing, but his Uncle *Tcheou kong*, who was Prime Miniſter, and whoſe Virtue was generally acknowledged, took upon him the Care both of the Emperor and the Empire, and govern'd with great Wiſdom and Prudence.

Nevertheleſs his Virtues could not ſcreen him from the Envy of his Enemies, who perſuaded the young Prince that his Uncle deſign'd to uſurp the Imperial Dignity, which the Miniſter hearing of took a Reſolution of retiring from Court, which was a great Affliction to all good Men, who were convinced of his Probity, and Zeal for the Welfare of his Nephew.

The young Emperor was very well pleas'd to be from under the Tuition of his Uncle, and took upon him, with great Joy, the Government of the Empire, till Experience, and ill Succeſs, made him ſenſible of his own Incapacity of ſupporting ſuch a Weight. Having order'd the ſecret Records of the Empire to be read to him, in order to make them the Standing Rule of his future Conduct, he found, among others, a Writing under his Father's own Hand, in which he related the generous Action of

Tcheou

Tcheou kong, when at the Time of his Sickneſs, which happen'd in the ſecond Year of his Reign, he had not only offer'd Sacrifices for his Recovery, but alſo had publickly offer'd his own Life to Heaven, to preſerve that of *Vou vang*.

After reading the Writing, *Tching vang* was ſo ſenſibly affected with this ſingular Love of a Subject towards his Sovereign, that he went himſelf to the place where *Tcheou kong* had retir'd and liv'd in private, intreating him not to forſake him, but to help and aſſiſt him with his Counſel, and brought him directly to Court with him, and reinſtated him in his former Honours and Dignities. The Emperor afterwards follow'd the Counſel of this wiſe Miniſter, which made him admir'd as well abroad as at home, and occaſion'd the King of *Cochinchina* to ſend Ambaſſadors to him, to congratulate him on his Happineſs of having ſo wiſe a Miniſter as *Tcheou kong*. Theſe Ambaſſadors were received with the higheſt Marks of Eſteem and Friendſhip.

After they had had their Audience of Leave in order to return to their own Country, *Tcheou kong* gave them an Inſtrument, which on one ſide pointed towards the North, and on the oppoſite ſide towards the South, to direct them better on their way home, than they had been directed in coming to *China*. This Inſtrument was called *Tchi nan*, which is the ſame Name as the *Chineſe* now call the Sea Compaſs by: This has given Occaſion to think that *Tcheou kong* was the Inventor of the Compaſs.

This great Miniſter died the thirty third Year of the Cycle, in the hundredth Year of his Age; and the Emperor, to ſhew the great Regard he had for him, cauſed him to be buried near his Father's Tomb, with the ſame Obſequies as were cuſtomary at the Interments of the Emperors.

Sometime after the Emperor aſſembled the States of the Empire, and ordered that every Prince ſhould be obliged

oblig'd to forbid the immoderate Uſe of Wine in his Dominions, as being the Source of infinite Misfortunes. This Prince died the fiftieth Year of the Cycle, and left his Crown to his Son called *Kang vang*.

Kang vang, *the Third Emperor, reigned 26 Years.*

Cycle 22. Year before Chriſt 1077.

THIS Emperor was very peaceably inclin'd, and his Reign was free from Wars both at home and abroad, and from thence he was ſurnamed the *Pacifick:* He was a great Lover of Agriculture, which was brought to great Perfection in his Days. He died the twenty fifth Year of the Cycle, and was ſucceeded by his Son *Tchao vang*.

Tchao vang, *the Fourth Emperor, reigned 51 Years.*

ONE ſingle Paſſion, to which this Prince was intirely devoted, eclipſed all his Virtues. He was ſo given to Hunting that he neglected intirely the Affairs of the Empire, being continually engaged in that Exerciſe, and follow'd by an Army of Hunters and Dogs, which ſpoiled the whole Country, and ruined his People, who were continually lamenting to ſee their fineſt Harveſts overrun by Horſes and Dogs. This ill Conduct drew an univerſal Hatred upon him, and brought him to an untimely Death, for his Subjects

Cycle 23. Year before Chriſt 1017.

conſpired againſt his Life, and invented the following Stratagem to prevent their being diſcover'd. Knowing that the Emperor in returning from hunting was oblig'd to croſs a River which was pretty broad, and that there were Boats ordered to wait upon him, they prepar'd one ſo built that they knew it would immediately fall in Pieces; the Emperor went into it with ſome of his Nobles, and before they had got to the middle of the River, the Boat ſeparated and ſunk at once, and the Emperor and all his Attendants were drowned. Thus periſhed this Prince the ſixteenth Year of this Cycle, and was ſucceeded by his Son *Mo vang*.

It

It is said that in the sixteenth Year of his Reign, and the forty first of the Cycle, the Author of the abominable Sect of *Bonzees*, and of the Doctrine of *Metempsychosis*, was born in *India*, whose Name was *Fo*. This Idolatrous Sect was first introduced into this Empire the sixty fifth Year after Christ, under the Protection of the Emperor, which shall be related in its proper Place.

Mo vang, *the fifth Emperor, reign'd* 55 *Years.*

THE great Virtues of this Prince, and Disposition to do Justice, soon gain'd him the Affection of his Subjects. Some of the Barbarians of the Southern Parts having revolted, he sent an Army against them, commanded by *Kao fou*, who entirely defeated them, and the Emperor rewarded him with the Principality of *Tchao* in the Province of *Chan si*.

This Success encourag'd him to lead his victorious Arms against the *Tartars*; his Son-in-law endeavour'd to dissuade him from it, which he gave no Attention to, but march'd at the Head of a powerful Army to the Borders of *Tartary*. The *Tartars* hearing of his March, withdrew into the Heart of their Country, with their Tents and Cattle: The Emperor finding no Enemies to fight with was oblig'd to return, after having fatigu'd and impair'd his Army with long and troublesome Marches.

Fo, the Author of the Idolatrous Sect mentioned before, died in *India* the ninth Year of the Cycle. Cycle 24. Year before Christ 957.

The Emperor died the eleventh Year of the Cycle, and was succeeded by his Son *Kong vang*.

Kong vang, *the Sixth Emperor, reign'd* 12 *Years.*

THIS Prince began his Reign with an Action so cruel and barbarous, that it would have been a perpetual Blot upon him, if his future Conduct had not greatly made amends for it.

He

He often uſed to walk by the ſide of a Lake, which was in a Country called *Mie*, where the fineſt Women of the Country frequently walk'd, with three of whom he fell deſperately in Love, but they being warned of the Danger they were in abſented themſelves, and went no more to the Walk: With this the Emperor was ſo enraged, that he commanded all the Inhabitants of *Mie* to be immediately maſſacred. He repented this cruel Action all the Days of his Life, and performed many great Acts of Juſtice and Equity, which took off the Odium that it had brought upon him, and made him rank'd amongſt the beſt of Princes. He died the twenty third Year of the Cycle, and was ſucceeded by his Son *Ye vang*.

Ye vang, *the Seventh Emperor*, *reigned* 25 *Years*.

THE Memory of this Prince had been buried with him, if his Negligence had not given the Poets of his Time matter of Rallery, by whoſe ſatirical Deſcriptions he is only known. He died in the forty eighth Year of the Cycle, being deſpiſed of all Men, and without being able to ſecure the Crown to his Children, his Brother *Hiao vang* uſurping it by Violence.

Hiao vang, *the Eighth Emperor*, *reigned* 15 *Years*.

THIS Uſurper maintain'd himſelf peaceably on the Throne by his Merit and Addreſs: He was over fond of Horſes, and ſpent large Sums of Money in keeping and buying great Numbers of them; and he gave a Sovereignty to one *Fi chou*, a Groom whom he highly eſteem'd for his Skill in his Buſineſs, which in time prov'd to be the Ruin of his Family; for one of the Off-ſpring of this Groom was the Founder of the following Dynaſty, as ſhall be ſhew'd hereafter. *Hiao vang* died the third Year of the Cycle, and *Y vang* ſucceeded him.

Y vang, *the Ninth Emperor, reigned* 16 *Years.*

THE Irregularities of this Prince's Conduct, and his want of Judgment, rendered him contemptible to all his Subjects; he was so timorous, that he could neither make any answer to his Ministers when they came to him for Orders, nor give Audience to foreign Ambassadors, nor receive in publick the Homages of tributary Princes. He died the nineteenth Year of the Cycle, and was succeeded by his Son *Li vang*.

Lia vang, *the Tenth Emperor, reigned* 51 *Years.*

THIS Prince was proud, self conceited, prodigal and cruel; the Wealth of his Subjects, which he drew from them through Exactions, could scarcely satisfy his Passion for Riches, which he spent lavishly and without Judgment: The Misery of his Subjects was extreme, and nothing was heard but Complaints and Murmurs. These Clamours and Repinings of an oppress'd People only increased his Fury, and he punish'd, with the utmost Severity, those whom he suspected to be at the Head of the Malecontents.

As he was conscious how odious he had made himself to his Subjects, he suspected that all their Discourse was on his ill Conduct, and therefore he forbid them on Pain of Death to converse together, or even whisper to one another, so that you might see all the Inhabitants walking the Streets with Eyes cast down, in mournful Silence, and shunning each other.

Tcha kong, one of his most faithful Ministers, frequently advis'd him to desist from these arbitrary Proceedings, telling him that the forced Silence of his Subjects seem'd to forebode something more dangerous, than if they had the open Liberty to complain.

The Prediction of this wise Minister prov'd but too true; the fifty second Year of the Cycle the despairing People all revolted, and rushed into the Imperial Palace, in order to assassinate the Tyrant; but not

not finding him there, he having fled at the firſt Rumour of the Tumult, they murdered all his Family, excepting his youngeſt Son, whom *Tchao kong* had ſecretly convey'd to his own Houſe, in order to conceal him from the Rage of the Multitude; but hearing that one of the Sons of the Emperor was concealed at *Tchao kong*'s, they beſieged his Houſe, and demanded him with Threats; however he refuſed to give him up, and at laſt deliver'd them his own Son inſtead of him, whoſe Throat they inhumanly cut before the Father's Face.

Li vang henceforward lived in Obſcurity, a Wanderer and Fugitive: *Tchao kong* tried the utmoſt of his Power to appeaſe the People, and to re-eſtabliſh him on the Throne, but he could not ſucceed in it, ſo that the Throne was vacant for ſome Years.

Suen vang, *the Eleventh Emperor, reigned* 46 *Years.*

Cycle 26. Year before Chriſt, 837.

LI VANG died in his Exile, the Tenth Year of the Cycle, and the Throne was filled by the young Prince *Suen vang*, whom *Tchao kong* had ſaved from the Fury of a revolted People. This Miniſter by degrees brought the People to Obedience, and to acknowledge *Suen vang* Emperor after the Death of his Father. As he was then very young, *Tchao kong* and another Miniſter were appointed to be his Tutors, and to take Care of his Education. Theſe two Miniſters acquitted themſelves of this important Employ with great Zeal and Fidelity, and their Royal Pupil was equally tractable on his Part. He recalled to Court numbers of wiſe Men and Philoſophers, who either through the Cruelty or ill Conduct of the former Emperors had been oblig'd to retire into Deſerts and Mountains.

Some of the Nations, who were to the Southward of *China*, near the great River *Yang tſe kiang*, having taken the Advantage of the Independency in which they lived, plundered the Neighbouring Provinces, againſt whom *Suen vang* ſent an Army commanded by

by excellent Officers, who forced them to ſubmit to the Laws and Cuſtoms of the Empire.

This Prince died the fifty-ſixth Year of the Cycle, and his Son *Yeou vang* ſucceeded him.

Yeou vang, *the Twelfth Emperor, reign'd* 11 *Years.*

THIS Prince had none of the good Qualities which were admir'd in his Father, but had very great Faults, which made him contemptible to his People.

He was deſperately in love with a Concubine called *Pao ſſëe*, for whoſe Sake he put away the Empreſs and her Son, who was the lawful Heir to the Crown, in order to put in his Place the Son which he had by his Concubine: The Empreſs, with the Prince retir'd to his Uncle, who had the Government of the Province of *Chen ſi*. Cycle 27. Year before Chriſt, 777.

Notwithſtanding this *Yeou vang* had no great Pleaſure in the Enjoyment of his beloved *Pao ſſëe*, becauſe ſhe was naturally of a very ſplenetick and melancholy Temper, altho' he had recourſe to all ſorts of Amuſements that might inſpire her with Gaiety and Mirth.

He was then at War with the Eaſtern *Tartars*, and had given Orders that when the Soldiers ſaw Fires lighted they ſhould immediately take to their Arms, and attend his Perſon. This Signal, which was never uſed but in caſe of Neceſſity, he looked on as a proper Diverſion for the Object of his Love, who was highly delighted to ſee the Hurry that the Soldiers were in to run to the Emperor when the Fires were lighted, in order, as they thought, to defend him againſt the Enemy, and then to ſee how ſurpriz'd and aſtoniſh'd they look'd at their Diſappointment, after all their needleſs Flutter and Fatigue.

Nevertheleſs the Emperor was diſpleas'd that his Son had abandoned him, and ſent an Order to his Brother to bring him to him immediately: His Brother anſwer'd, that he would obey his Orders as ſoon

as the young Prince ſhould be declar'd lawful Heir of the Empire; which ſo provok'd *Yeou vang*, that he immediately declar'd War againſt him.

This Prince, not being in a Condition to ſtand out againſt the Forces of the Emperor, join'd the *Tartars*, and in the night-time attack'd the Imperial Camp: The Fires were immediately lighted, but as this Signal had deceiv'd the Soldiers ſo often before, they diſregarded it, and look'd on it as the ordinary Diverſion of *Pao ſſëe*: In the mean time the Camp was forc'd, and the Emperor ſlain. This happen'd the ſeventh Year of the Cycle, and *Ping vang* his Son ſucceeded him in the Empire.

Ping vang, *the Thirteenth Emperor*, *reigned* 51 *Years.*

THE *Tartars*, who were introduced into the Empire, took advantage of the Confuſion which the Emperor's Death had cauſed among the *Chineſe* Troops; they plunder'd wherever they came, and made divers Conqueſts. The tributary Princes being alarm'd at it, united their Forces in order to oppoſe them, and prevent their own Ruin: Among theſe Confederate Princes, the Kings of *Tſin* and of *Ouei* diſtinguiſh'd themſelves for their Valour, and drove the *Tartars* from the Conqueſts they had made.

THIS Succeſs put an end to a foreign War, but gave riſe to civil Commotions more dangerous than that: Theſe two Kings kept in their Poſſeſſion the Conqueſts of which they had depriv'd the *Tartars*, and refus'd to pay Homage to the Emperor, under colour that he had lent them no Aſſiſtance. This Example produced fatal Conſequences, which the Emperor brought on himſelf, by removing his Court from the Province of *Chen ſi* to that of *Ho nan*.

This Caution was imputed to the Fear wherewith the melancholy Fate of his Father had inſpir'd him; and it was not doubted but his retiring farther from the Neighbourhood of the *Tartars*, ſhew'd he was more careful

careful of his own Person than of the Safety of the Empire: Several tributary Princes follow'd the Examples of the Kings of *Tsi* and *Ouei*, and made themselves independant.

There were three especially that signaliz'd themselves by their Usurpations, and founded three considerable Kingdoms. The King of *Tsi* took the Southern Part of the Province of *Chan tong*: The King of *Tsou* seiz'd the Provinces of *Hou quang* and *Kiang si*, and the King of *Tsin* usurp'd the greater Part of the Province of *Chen si*. These three Princes having now no Master follow'd the Dictates of their Ambition, and seeking to enlarge their Dominions made War against each other; the Emperor indeed endeavour'd to put a Stop to these Disorders, and enjoyn'd them to live in Peace, but they despised his Authority.

These Wars lasted several Ages, and were not ended in the Time of the celebrated Philosopher *Confucius*, who from hence begins his History, which he has intituled *Tchun Tsiou*.

The Emperor died the fifty-eighth Year of the Cycle, and was succeeded by *Houan vang* his Brother's Son.

Houan vang, *the fourteenth Emperor, reigned twenty-three Years.*

HOUAN VANG ascended the Throne at this difficult Conjuncture, and earnestly endeavour'd to bring the tributary Princes to their Obedience by gentle Means; but they proving ineffectual he had recourse to Arms, which Method was as unsuccessful as the former, for he was wounded and his Army defeated; so that finding his Endeavours to re-establish his Authority in the revolted Provinces were in vain, he was oblig'd to content himself with preserving the Provinces that acknowledg'd him: He died the twenty-first Year of the Cycle, and his Son *Tchuang vang* succeeded him. Cycle 28. Year before Christ, 717.

Tchuang vang, *the Fifteenth Emperor, reigned fifteen Years.*

THIS Prince came to the Crown contrary to the Will of his Father, and ſeveral of his Miniſters, the late Emperor having named for his Succeſſor the Son of one of his Concubines, called *Keou*; but one of the principal Perſons of the Court perſuaded the Grandees, and many Miniſters of State, to acknowledge for Emperor *Tchuang vang* the lawful Heir.

Notwithſtanding this *Keou* had a Party on his Side, which form'd a Conſpiracy in his Favour that was three Years before it was diſcover'd, the Chief of the Conſpirators being one of the Council, and a Perſon of Credit: The Miniſter, who had taken ſo much Pains to place *Tchuang vang* on the Throne, perſuaded him to take no Notice that he was acquainted with the Conſpiracy, but to ſend for the chief Conſpirator, as if he wanted his Advice on ſome important Affair, and then to have him murder'd; which was accordingly put in Execution by the hands of a Soldier, who had taken upon him to perform it. *Keou* finding that the Conſpiracy was diſcovered fled to the King of *Yen*; his Flight, and the Death of the chief Conſpirator, ſecured the Poſſeſſion of the Crown to the Emperor.

But the revolted Princes conſtantly maintain'd their Independency, and even the King of *Tſi*, through the Advice of his *Calao*, or Prime Miniſter, called *Quent tchu*, got ſuch Credit among thoſe Princes, that they reſpected him as if they had depended entirely upon him, and would undertake no Affair of Moment without his Approbation.

The Emperor dying in the thirty-ſixth Year of the Cycle, *Quent tchu* had ſuch an Influence over the Miniſters and Grandees of the Empire, that he obtain'd the Conſent of the greater Number of them in favour of *Li vang*, a Relation of his Maſter, and deſcended

ſcended from a younger Brother of the Imperial Family called *Tcheou*, and he was accordingly elected Emperor.

Li vang, *the Sixteenth Emperor, reigned five Years.*

THE Crown, by natural Right, deſcended to one of the Nephews of the late Emperor, but he was excluded from it by the Election of *Li vang*, who was ſupported by the King of *Tſi* his Relation. This tributary Prince enlarg'd his Power to the great Prejudice of the Imperial Authority, and uſurp'd the Title of *Pa*, that is to ſay, the Chief of other Princes, the greateſt Part of whom acknowledg'd him in that Quality; but this Title laſted but one hundred Years, and then was aboliſh'd. *Li vang* died the forty-firſt Year of the Cycle, and his Son *Hoei vang* ſucceeded him.

Hoei vang, *the Seventeenth Emperor, reigned twenty-five Years.*

THE firſt ſix Years of this Reign were peaceable, but this Tranquillity was ſoon diſturb'd by the *Tartars* who inhabit the North Part of the Province of *Chan ſi*, againſt whom the Emperor ſent an Army commanded by the King of *Tſi*: This Army attacking them while they were beſieging *Tai tong fou*, gave them an entire Defeat, and forc'd them back into their own Country.

It is ſaid that the Kingdom of *Japan* began to be govern'd by Kings in the fifty-eighth Year of the Cycle, and the ſixteenth of this Emperor's Reign.

The Emperor died the ſixth Year of the Cycle, and he was ſucceeded by his eldeſt Son, called *Siang vang*. Cycle 29. Year before Chriſt, 657.

Siang vang, *the Eighteenth Emperor, reigned thirty-three Years.*

SIANG VANG, altho' very young, obſerv'd

in his Father's Time, that the King of *Tsi*'s Ambition was without Bounds, that his Authority increas'd daily, and that he aim'd at making himself Master of the Empire; therefore as soon as this young Prince had ascended the Throne, he resolv'd to restrain his ambitious Designs; but as he could not effect it by force of Arms, he made use of the following Stratagem, which prov'd successful.

The King of *Tsi*, through the Intrigues of his Prime Minister, had assembled all the Sovereigns that were subject to the Imperial Crown: This Assembly was a kind of Convocation of the States, which none but the Emperor had a Right to summon; his Design was to engage these Princes to acknowledge him for their Sovereign.

When the Time came that the Assembly was to be held, the Emperor sent a skilful Embassador thither, with Letters to the Assembly: The Order of the Ceremony is, that when a Letter comes from the Emperor, it should be placed on a Table magnificently adorn'd, and that the same Honours should be paid to it as if the Emperor was present; before the Letter was open'd, the Ceremony was perform'd by all the tributary Princes, except the King of *Tsi*, who seem'd to be at a stand whether he should do it or not; but at last, through the Advice of his Prime Minister, he perform'd it, and by that Act gave a publick Acknowledgment of his Submission to the Emperor; and this was a great Step to confirm the other Princes in a due Subjection to the Emperor.

Siang vang was beginning to enjoy the Pleasures of Peace, when new Troubles put an end to it; his Son, call'd *Cho tai*, left his Court the fifteenth Year of the Cycle, went to the King *Tsi*, and put himself under his Protection, and in the mean time a tributary Prince of the Province of *Chen si* openly revolted, but the Emperor soon defeated him, with the help

help of an Army of *Tartars*, for he had married the Daughter of their Chief.

The King of *Tsi* died ſoon after, ſo that being now delivered from all his Enemies he divorced the Daughter of the Chief of the *Tartars*, whom he had marry'd for Political Reaſons, under pretence that ſhe was a Stranger.

The Chief of the *Tartars*, being highly provok'd at this Affront, reſolv'd to be reveng'd; he ſent therefore to *Cho tai*, and promis'd to make him Emperor if he would join with him, which he did, and they both carry'd the War into the Metropolis of the Empire, which the Emperor was obliged to quit, and fly for his Life: *Cho tai* cauſed himſelf to be proclaimed Emperor, while his Father wander'd about like a Fugitive, imploring the Aſſiſtance of the tributary Princes.

He receiv'd from them the Succours he expected, with which he form'd two Armies, one of them beſieg'd the Metropolis, enter'd it in Triumph, and puniſh'd with Death the rebellious Prince; the other Army defeated the *Tartar*, and re-eſtabliſh'd *Siang vang* upon the Throne.

This Event happen'd the ſeventeenth Year of the Cycle, when the Empire was reſtor'd to its former Splendour, and the Emperor enjoy'd it peaceably to his Death, which happen'd the thirty-ninth Year of the Cycle, and his Son *King vang* ſucceeded him.

King vang, *the Nineteenth Emperor, reigned ſix Years.*

THE Empire began to flouriſh when this Prince took Poſſeſſion of it; but his Reign was too ſhort for the Good of his People, who were always praiſing his Mildneſs, Wiſdom, and Moderation. He dy'd the forty-fifth Year of the Cycle, and left his Crown to his Son *Quang vang*.

Quang vang, *the Twentieth Emperor, reigned six Years.*

THIS Reign was as ſhort, and as much applauded by the People as the preceding. *Quang vang* had inherited all the great and good Qualities of his Father, and the new King of *Tſi* was not in a Capacity to cauſe any Diſturbance, being hated of his Subjects becauſe of his Cruelties, and his Negligence of the Government. The Emperor dy'd the fifty-firſt Year of the Cycle, and was ſucceeded by his Brother *Ting vang*.

Ting vang, *the Twenty-firſt Emperor, reigned twenty-one Years.*

THIS Prince kept the Empire in Peace, and took care the Laws ſhould be put in Execution.

On the fourteenth Day of the ninth Month, in the fifty-fourth Year of the Cycle, *Lao kiun* was born in the Province of *Hou quang*; he is the Founder of one of the two principal Sects which have infected the Empire, and of which I ſhall ſpeak hereafter.

His Opinion was, that the Soul died with the Body; that the Happineſs of Man conſiſted in Voluptuouſneſs; and confining all Happineſs to this Life, he pretended to have found out a Way to prolong it beyond its natural Courſe, which Opinion cauſed theſe Sects to be called, *The Sects of Immortals*. They were received with Joy by the Grandees, who flatter'd themſelves that by embracing them they ſhould prolong their Days.

However, there is reaſon to believe that the Founder of this impious Sect confeſs'd a Supreme Being, which he called *Tao*; for he ſays, in one of his Treatiſes, That this *Tao* has no Name that is ſuitable to him; that he created the Heaven and the Earth; that he is incorporeal; and that, tho' he is himſelf immoveable, he gives Motion to all things: This has

has occaſion'd ſome to think, that his Doctrines have been corrupted by his Diſciples. He dy'd at the Age of eighty-four Years.

THIS Emperor dy'd the twelfth Year of the Cycle, and his Son *Kien vang* ſucceeded him. Cycle 30. Year before Chriſt, 597.

Kien vang, *the Twenty-ſecond Emperor, reigned fourteen Years.*

THIS Prince, by his Wiſdom and Prudence, preſerv'd the Grandeur and Glory of the Empire; and in his Reign two dangerous Opinions of the Philoſophers began, which made a great Noiſe, and were both of them refuted.

Theſe two Philoſophers Names were *Yang* and *Me*; the former ſaid, That all Men ſhould be loved alike, as well Strangers as thoſe that were neareſt akin; the latter would have every Man to mind no body but himſelf, nor be concern'd about the Welfare of the reſt of Mankind, nor even of the Emperor himſelf.

Hiſtory does not mention the Kingdom of *Ou* till this Reign, it is now called *The Province of* Kiang nan.

The Emperor died the twenty-ſixth Year of the Cycle, and was ſucceeded by his Son called *Ling vang*.

Ling vang, *the Twenty-third Emperor, reigned twenty-ſeven Years.*

THE *Chineſe* Hiſtory relates, that this Prince was born with Hair on his Head, and a Beard on his Chin; and he is chiefly prais'd for his Wiſdom and Prudence in having preſerv'd his Authority, and the Peace of the Empire, when all the tributary Princes were at War againſt each other.

The forty-ſeventh Year of this Cycle was remarkable for the Birth of *Confucius*, whom the *Chineſe* reſpect as the greateſt Philoſopher of their Nation: He was born in the Province of *Chan tong*, the fourth Day

Day of the eleventh Month: His Father died when he was but three Years old, whoſe Name was *Cho leang ho*, and was Firſt Miniſter in the Principality of *Iſou*. The Emperor died the fifty-third Year of the Cycle, and was ſucceeded by his Son called *King vang*.

King vang, *the Twenty-fourth Emperor, reigned twenty-five Years.*

THIS Emperor is blam'd for his great Negligence of the Government of the Empire, which occaſion'd that the King of *Ou* ſent no Ambaſſadors to the Imperial Court, but to the Court of *King lou*, who was of the Family of *Tcheou*.

Cycle 31. Year before Chriſt, 537.

Confucius marry'd, being nineteen Years of Age, but ſhortly after he divorced his Wife, that he might attend his Studies with greater Application, and in a few Years he made ſuch a Progreſs in them, that he became the moſt learned Doctor of the Empire.

He died the eighteenth Year of the Cycle, and was ſucceeded by his Son, called *Men vang*: This Prince reign'd but few Months, in which time he had a Son born, whoſe Birth gave Life to two notorious Factions in the Empire.

The Grandees of the Court declar'd this new-born Child Emperor, and named Guardians to govern the Empire in his Minority, while ſome of the Governors of the Provinces proclaim'd the Brother of *Meng vang* Emperor: They proceeded to take up Arms, but this laſt Faction being the ſtrongeſt, took the Metropolis, and plac'd *King vang* on the Throne, and tho' his Name is the ſame as his Brother's, yet it is written in different Characters, and has a different Signification.

King vang, *the Twenty-fifth Emperor, reigned forty-four Years.*

CONFUCIUS had attain'd already ſuch great Repu-

Reputation, that he was follow'd by three thouſand Diſciples, of which ſeventy two were diſtinguiſh'd by their Learning; and in this laſt Number there were ten, who were ſo accompliſhed in all ſorts of Knowledge, that they were called by way of excellence *The ten Philoſophers*.

The thirty-eighth Year of the Cycle *Confucius* was preferred to be Prime Miniſter of the Kingdom of *Lou*, his Native Country: Through his wiſe Counſels the Face of Affairs changed; Candour, Juſtice, Equity, and all other civil Virtues flouriſh'd during his Adminiſtration, which continued not very long, the King of *Lou* having given himſelf up to all ſorts of Voluptuouſneſs to pleaſe a Miſtreſs, which the Miniſter of the King of *Tſi*, who had murder'd his Maſter and uſurp'd the Crown, had ſent him for a Preſent.

Confucius finding that he could not long preſerve Juſtice, Equity and good Order, and that the King would no longer follow his good Advice and Counſels, lay'd down his Place of Prime Miniſter, and retir'd out of the Kingdom.

The War among the tributary Princes ſtill continued; the King of *Ou* was deſtroy'd by the King of *Yue*. The fifty-ſecond Year of the Cycle, the Family of *Tſao*, who had had twenty five Kings in the Space of ſix hundred and thirty ſix Years, was entirely extinguiſh'd by the King of *Song*. *Confucius* ends about this Time the Hiſtory of the Wars of the tributary Princes, which had laſted two hundred Years.

Confucius died the fifty-ninth Year of the Cycle, in the ſeventy-third Year of his Age, and the forty-firſt of this Reign.

The *Chineſe* pay the greateſt Veneration to the Memory of this Philoſopher; they look on him as the Maſter and Doctor of the Empire. His Works have ſuch a great Authority, that if any body offer'd to make the leaſt Alteration in them, he would be liable

liable to Puniſhment. Whenever any Diſputes ariſe in point of Doctrine, and a Quotation is made out of his Works, it immediately decides the Diſpute.

His Deſcendants enjoy the greateſt Privileges, and whatever Revolutions have happen'd in the Empire, theſe Privileges have always ſubſiſted: His Progeny are in being ſtill.

In the ſixtieth Year of the Cycle, the Kingdom and the Family of *Tchin*, who had had twenty four Princes in the Space of ſix hundred and forty-five Years, was entirely deſtroy'd by the King of *Tſou*.

Cycle 31. Year before Chriſt 477.

The Emperor died the ſecond Year of this Cycle, and left his Crown to his Son called *Yuen vang*.

Yuen vang, *the twenty-ſixth Emperor, reigned ſeven Years.*

IF the Reign of this Emperor had been longer, the Power and Reputation of the Empire had been compleatly re-eſtabliſh'd through the Wiſdom and Mildneſs of his Government; the ancient Laws of his Predeceſſors were beginning to revive, and moſt of the tributary Princes were return'd to his Obedience, excepting the King of *Lou*, who refus'd to come to the Aſſembly of the States which the Emperor had convened, pretending that he was not a Vaſſal of the Empire: The Emperor caus'd him to be proſcrib'd as a Rebel, which is the firſt Inſtance of that kind.

The Prime Miniſter of that Prince being diſcontented came to the Emperor, who gave him the command of an Army, with which he fought ſeveral Battles, conquer'd almoſt the whole Province, and ſent Ambaſſadors with Preſents to the Emperor, and deſir'd of him the Inveſtiture of that Province, which was granted him on condition to render the ordinary Homage and Tributes.

The Kingdom of *Ou*, which had ſubſiſted during ſix hundred and fifty Years, under twenty petty Kings, was aboliſhed at that Time by the King of *Yue*.

Yuen

Yuen vang died the ninth Year of the Cycle, and was ſucceeded by his Son *Tching ting vang*.

Tching ting vang, *the Twenty-ſeventh Emperor, reigned twenty-eight Years.*

WHEN this Prince aſcended the Throne, he found the Empire almoſt reſtor'd to its ancient Splendour, and maintain'd the Dignity of it by his Prudence.

After the Death of the Empreſs he liv'd in Celibacy, an Example of Continency which was no leſs admired, than the Rarity of it; from whence he was ſurnamed the *Chaſte*.

The Emperor died the thirty-ſeventh Year of the Cycle, leaving three Sons who were old enough to reign: The eldeſt called *Ngan* ſucceeded him, but he reign'd only three Months, and was murdered by his Brother *Sou*, who reigned only five Months, and was murder'd by his younger Brother *Kao vang*, who aſcended the Throne without Oppoſition.

Kao vang, *the Twenty-eighth Emperor, reigned fifteen Years.*

ALTHO' this Prince had uſurp'd the Crown without Oppoſition, yet the barbarous Action, by which he had made his way to it, diſgrac'd him throughout the Empire, and was a Pretence for moſt of the tributary Princes to refuſe to pay him the uſual Homage, or to acknowledge him for their Sovereign.

He had a Brother called *Houan kong*, whom he removed from Court, by giving him a Principality in the Province of *Ho nan*. One of his Deſcendants was the laſt Emperor of the Dynaſty *Tcheou*.

Kao vang died the fifty-ſecond Year of the Cycle, and was ſucceeded by his Son *Guei lie vang*.

Guei

Guei lie vang, *the Twenty-ninth Emperor, reiged twenty-four Years.*

ABOUT this time the cruel Wars between the tributary Princes began again, and laſted near 300 Years: The Hiſtorians call theſe Times *Tchen koue*, or *the warlike Ages*.

Each Prince aimed at the Empire, and endeavour'd to deſtroy his Rival: The Emperors had ſcarcely any thing left them except their Dignity, and they ſoon loſt both their Authority and their Provinces. The Kingdom of *Tſin* had been divided among four Princes, one of whom overcame the reſt, and got the Kingdom into his own Hands. His Son *Tchi ſang*, who ſucceeded him, was a proud, ambitious Prince, he quarrel'd with the Kings of *Han*, of *Guot*, and with the King of *Tchao*, in order to deprive them of their Dominions, which obliged theſe three Kings to unite their Forces for their Preſervation againſt him, whereby his Army was defeated, and himſelf ſlain, and the King of *Tchao* took his Kingdom, and entirely deſtroy'd his Family.

There was another War between the King of *Lou* and the King of *Ttſi*, the former gave the Command of his Army to a great General called *Ouki*, who defeated the King of *Tſi*, and obliged him to make Peace with his Maſter.

The Emperor died the ſixteenth Year of the Cycle, and his Son *Ngan vang* ſucceeded him.

Ngan vang, *the Thirtieth Emperor, reigned 26 Years.*

HISTORY relates nothing remarkable of this Emperor, excepting the Number of Years that he reigned, and gives only an Account of the Wars between the tributary Princes, which for brevity ſake I ſhall paſs over.

The Emperor died the forty-ſecond Year of the Cycle, and was ſucceeded by his Son *Lie vang*.

Lie

Lie vang, *the Thirty-first Emperor, reigned 7 Years.*

THE Empire decay'd daily, and the Imperial Family was on the Brink of ruin. All the tributary Princes maintain'd themselves in independance; and when this Prince ascended the Throne, there was none but the King of *Tsi* who paid him Homage.

The same Year that he came to the Crown, the Kingdom of *Tching*, which had been govern'd by twenty three Princes, in the space of four hundred and thirty two Years, was destroy'd by the King of *Han*.

The forty-second Year of this Cycle was remarkable for the Birth of the Philosopher *Meng tsee*, commonly known by the Name of *Mencius*, who is esteem'd the wisest of the *Chinese* after *Confucius*.

Lie vang died without Issue in the forty ninth Year of the Cycle; his younger Brother *Hien vang* succeeded him.

Hien vang, *the Thirty-second Emperor, reigned forty-eight Years.*

THIS Prince had scarcely any thing else but the empty Title of Emperor: The tributary Princes not only refus'd to acknowledge him for their Sovereign, but also threaten'd to declare War against him if he oppos'd their Designs, or blam'd their Conduct.

They being prepossessed with an Opinion, that the Crown belonged to the Possessor of the nine Vases of Copper, which the great *Yu*, Founder of the first Dynasty, had caused to be made, every one of the tributary Princes strove to get the Possession of them, in order to usurp the Imperial Authority. *Hien vang*, to defeat their Designs, was oblig'd to throw them into a deep Lake, from which it was impossible to get them out.

Mencius was now thirty-six Years old, and was in the highest Reputation, and had seventeen Disciples that follow'd him; he travell'd over different Kingdoms

doms and Countries, eſpecially thoſe of *Guei* and of *Tſi*, inſtructing Princes how to govern their Subjects, and the Subjects in their Duty towards their Princes; and alſo in the Virtues that they ought to practiſe in their private Capacities.

Hien vang died the thirty-ſeventh Year of the Cycle, and was ſucceeded by his Son *Chin tſin vang*.

Chin tſin vang, *the Thirty-third Emperor, reigned ſix Years.*

IF this Prince had had Strength and Courage enough to have taken Advantage of the Diviſions, which were among the tributary Princes, doubtleſs he would have reſtor'd the Empire to its former Grandeur and Glory; but his Cowardiſe and Sloth, in which he exceeded his Predeceſſor, did not contribute a little to the Abaſement of his Dignity, and to the Annihilation of his Authority, while the King of *Tſin* increaſed both his Authority and Dignity, and had the Imperial Authority tho' not the Dignity, keeping the other Princes in Subjection to him.

Theſe five Kings, *viz.* the King of *Tſou*, *Tchao*, *Han*, *Guei*, and *Yen*, joyn'd their Forces together in order to oppoſe his formidable Power; but the King of *Tſin* defeated their Army, and might have depriv'd them of their Kingdoms, if an Object of greater Intereſt had not called him elſewhere.

Two Princes of the Weſtern Part of the Province of *Se tchuen*, who were independant of the Empire, were at War againſt one another, and each of them demanded Aids from the King of *Tſin*; accordingly he went with his Army and joyn'd one of them, and defeated the other, and oblig'd the Prince likewiſe, whom he had ſuccour'd, to pay him a yearly Tribute; the King of *Guei* was forc'd to pay him Tribute, and the ſame Reſpect as if he had been the Emperor.

The Emperor, who had been an idle Spectator of all the Victories of King *Tſin*, died the forty-third Year of the Cycle, and was ſucceeded by his Son *Ngan vang*.

Ngan

Ngan vang, *the Thirty-fourth Emperor, reigned Fifty-nine Years.*

ALTHO' this Prince's Reign was long, yet it was not ſucceſsful, for when he came to the Throne the Imperial Authority was almoſt annihilated; and tho' he neither wanted Skill nor Prudence, yet the State was too weak to undertake any thing againſt ſuch a powerful Prince as the King of *Tſin*.

Mencius died the ninth Year of this Cycle, in the eighty-fourth Year of his Age, and is look'd upon as the greateſt Philoſopher of the Empire, except *Confucius*: His Works are held in great Veneration, and his Deſcendants enjoy great Privileges. Cycle 35. Year before Chriſt 297.

The King of *Tſin* follow'd his ambitious Deſigns, and inſenſibly clear'd the way to the Empire by underhand fomenting Diſcord among the tributary Princes, that they might mutually deſtroy each other: When they were at Variance and ask'd Succours from him, he would furniſh Troops to one that he might thereby deſtroy the other. Thus the Kingdom of *Song*, which had ſubſiſted 381 Years, under thirty two Princes, was deſtroy'd by the Kings of *Tſi* and *Tſou*; and the Principality of *Lou*, which had been govern'd by thirty-four Sovereigns, was deſtroy'd by the King of *Tſou*, and he himſelf invaded the Territories of the King of *Guei*, whom he made tributary to him.

After all this *Tchao ſiang*, King of *Tſin*, no longer conceal'd his Deſign upon the Imperial Crown, but offered to the Sovereign Lord of Heaven a Sacrifice, with the ſame Ceremonies which none but the Emperors were allow'd to perform, by which publick Act he openly declar'd his Pretenſions to that Sovereign Dignity.

At that time there was no Prince powerful enough to diſpute with him the Imperial Dignity, except the King of *Tſi*, but *Tchao Siang* entirely defeated him, and immediately he ſent Part of his Army to de-

throne the Emperor, whoſe Army was ſo ſmall that it was immediately defeated, and this unfortunate Prince was forc'd to implore the Clemency of the Conqueror, and to acknowledge him for his Sovereign, yielding to him the few Towns that remained in his Hands. This Submiſſion ſaved him his Life, which he ended in the Province of *Chen ſi* the Year following.

As ſoon as the Emperor's Misfortune was publickly known, ſeveral of the Princes, particularly the King of *Han*, haſten'd to pay Homage to the King of *Tſin*: But the Provinces which had not acknowledged him for their Emperor, elected *Tcheou kiun*, one of the Grandſons of the Brothers of *Kao vang*, the twenty-eighth Emperor.

Tcheou kiun, *the Thirty-fifth Emperor, reign'd ſeven Years.*

THE forty-third Year of the Cycle, *Tcheou kiun* took the Title of Emperor, and gathered Forces on all ſides to make head againſt the Uſurpers, demanding Aids from the Kings of *Tſi*, *Tſou*, and *Guei*; but theſe Princes fearing *Tchao ſiang* refus'd to aid the Emperor.

Tcheou kiun finding himſelf forſaken, and out of hopes of maintaining himſelf on the Throne, abdicated the Crown, and lived a private Life. Thus ended the Dynaſty of *Tcheou*.

Tchao ſiang did not long enjoy the Authority which he had uſurp'd, but died before the Abdication of the Emperor; his Son *Hiao ven vang* died the ſame Year, and left the Imperial Crown to his Son called *Tchuang ſiang vang*, who was the Founder of the fourth Dynaſty.

The Fourth Dynasty, called Tsin, *which had four Emperors in the space of forty-three Years.*

Tchuang siang vang, *the First Emperor, reigned three Years.*

THE beginning of this Prince's Reign is remarkable by the Inroad which he made into the Territories of the King of *Guei:* At first he won several Battles, which alarm'd the other Princes, who, fearing that after he had got the Empire he would depose them, and seize their Dominions, five of these Princes, *viz.* the King of *Han*, *Tsou*, *Yen*, *Tchao*, and *Tsi*, joyned the King of *Guei*; their Army consisted of 200,000 Men, who defeated the Emperor's Army, and oblig'd him to retreat. During these Transactions the Emperor died, and left the Crown to his adopted Son called *Chi hoang ti*, who took Possession of it, the fifty-second Year of the Cycle. The *Chinese* History says that he was born in the twelfth Month after his Conception.

Chi hoang ti, *the Second Emperor, reigned 37 Years.*

IF the Confederacy which the six Kings, that I have already mention'd, had continu'd, no doubt but that they would have been able to oppose the Forces of *Chi hoang ti*; but their Pride and Ambition soon ruin'd that Alliance which they had made for their common Safety, for they enter'd into a War against each other, and so weaken'd themselves, that they soon became a Prey to *Chi hoang ti*, who subdu'd them one after another, cutting the Throat of each of those Princes when he had conquer'd them, and putting to Death all the Males of their Families, excepting the King

of *Tſi*, whom he reſerv'd for a more cruel and inhuman Puniſhment; for he ſhut him up in a Grove planted with Pine-Trees, ſending him as much Victuals as would hardly ſubſiſt him. This unfortunate Prince being oppreſs'd by Fortune, refus'd to eat any of the Proviſions which they brought him, and ſtarv'd himſelf to Death.

He ſent a Colony of 300 young Men, and as many young Women, into the *Japan* Iſlands, under the Conduct of a Sea-Captain, who made himſelf Sovereign of thoſe Iſlands; and the People of *Japan* to this Day boaſt that they are of a *Chineſe* Extraction.

Cycle 36. Year before Chriſt 237.

Chi hoang ti having viſited his Empire, and finding that the Northern Provinces, eſpecially thoſe of *Pe tche li*, of *Chan ſi*, and of *Chenſi*, were expoſed to the Incurſions of the *Tartars*, he ſent an Army againſt them, and drove them a great way into *Tartary* beyond the Frontiers of the Empire: He likewiſe immediately began to put in Execution the Scheme he had form'd to build a Wall, which reach'd from the Sea to the Extremities of the Province of *Chenſi*.

In the forty-ſecond Year of the Cycle, he cauſed Ships loaded with Iron to be ſunk into the Sea to ſecure the Foundation; one third Part of the Men in the Empire, who were able to work, were imploy'd at it: The Stones were joyn'd with a Mortar that was ſo hard that no Nail could be drove into it, and there were large Arches built for the Paſſages of Rivers, as alſo Forts built at proper Diſtances for Garriſons, and Gates to go into *Tartary*; it was ſo thick that ſeven or eight Horſemen could ride abreaſt on it. This Wall is almoſt all ſtanding to this Day, and which is moſt ſurpriſing, it was built in five Years time.

This ſtupendous Work was enough to immortalize this Prince; but it was not enough to ſatisfy his Ambition, for he was not pleaſed with the Compa-

riſons

riſons which were made between him and his Predeceſſors; he pretended that he had eclipſed all their Glory, and reſolved that Poſterity ſhould be ignorant of all their Actions excepting his own.

In order to compaſs his Deſign he publiſh'd a Decree, commanding all his Subjects on pain of Death to burn the Books called *King*, and all the Works of *Confucius*, wherein the Lives and Actions of the beſt Emperors were recorded; excepting from the Flames only thoſe that treated of Architecture and Phyſick, accounting all Arts and Sciences, and all Learning to be of no Uſe, but rather an Encouragement to Idleneſs, and of dangerous Conſequence to the State; whilſt Agriculture, as he pretended, which was the Source of Happineſs to the People, was neglected.

This Decree was executed by the Governors with the utmoſt Severity, and when Men of Learning were found with ſome of theſe valuable Books, they were immediately puniſh'd with Death: However ſome Copies of them were ſaved, as I have already mention'd in another Place. This Decree of the Emperor, and the Severity with which it was put in Execution, has made his Memory odious to Poſterity to this Day, and the Loſs of theſe ancient Monuments is much bewail'd by the *Chineſe*.

The Emperor, after having been at War twenty-five Years, now enjoy'd an univerſal Peace: He made ſeveral new Laws, and abrogated others; but as he was not uſed to be at Reſt, he reſolved to make a ſecond Progreſs through the Eaſtern Provinces of the Empire, and took his ſecond Son with him. The Emperor fell dangerouſly ill, and died in the thirty-ſeventh Year of the Cycle.

Finding himſelf drawing near to his End, he writ a Letter to his eldeſt Son, declaring him Emperor, and delivered it, together with the Seals of the Empire, to his ſecond Son, with a Charge to deliver them ſafely in-

to the Hands of the eldeſt Son; but the Emperor was no ſooner dead, than the young Prince reſolved to place the Crown on his own Head: The only way to ſucceed in this Affair was to engage *Li ſſëe*, the Prime Miniſter of *Chi hoang ti*, in his Party, who was a Man of great Authority in the Empire: When the firſt Propoſal was made to this Miniſter he rejected it, but new Sollicitations being made to him, his own Intereſt, and the Merit of the young Prince, at laſt prevailed with him; and through his Means the young Prince obtained almoſt all the Suffrages: The eldeſt Son of the Emperor having got together ſome Forces in order to maintain his Right, found that moſt of the Provinces had already acknowledged his younger Brother Emperor, and he was obliged to yield it up; but the Steps that he had taken were look'd upon as Crimes of High Treaſon, and he was ordered to kill himſelf.

Eul chi, *the Third Emperor, reigned three Years.*

THIS Prince, who was both a Uſurper and a Murderer of his Brother, during the ſhort Time that he reigned, ſhewed how unworthy he was of the Crown: He choſe for his *Colao*, or Prime Miniſter, the greateſt Enemy of the Family of *Tſin*, who affected outwardly a great Zeal for his Perſon, though ſecretly he was endeavouring to extirpate all the Princes of this Race.

This Prince had told him ſeveral times, that Life being ſhort he would paſs it in the moſt voluptuous manner that he could, and would gratify all the Pleaſures of his Senſes without Reſtraint.

The *Colao* adviſed him to remove out of their Places all the Miniſters and Governors which his Father had placed, they being the only Obſtacle that might give him Trouble; the Emperor followed this pernicious Advice, and filled up all their Places by Perſons who were entirely devoted to the *Colao*.

This

This Change caused many Complaints and Murmurings; the People were overburthen'd with Taxes to supply the Emperor's Expences in building Palaces, Parks, and fine Gardens.

One of the Generals of his Army, who had been sent into the Eastern Provinces to quell some Troubles, was the first that revolted, and engaged the Troops to proclaim for Emperor the Son of the eldest Brother, to whom the Right of the Crown belonged.

At this Juncture of Time there appeared an Adventurer, called *Lieou pang*, who had been a private Soldier, and who now headed a Troop of Vagabonds: He was endued with great Qualities, being couragious, mild, and moderate, altho' severe to his Companions when military Discipline requir'd it; he was also naturally eloquent: He was told by an expert Physiognomist that he should be Emperor, and he out of Gratitude married the Physiognomist's Daughter.

The General, who had revolted from the Emperor, march'd with his Army into the Kingdom of *Tsou*, in order to conquer it for himself, and attack'd a Place in that Kingdom; the Governor of it finding himself distress'd, sent to *Lieou pang* for help, who immediately march'd with all his Forces to his Assistance, and obliged the Enemy to retreat.

But the Governor of the Place, instead of acknowledging the Service, shut the Gates against his Deliverer.

Lieou pang being informed by a Letter, which was thrown into his Camp fasten'd to a Dart, that there was a Sedition in the Town, which the Ingratitude of the Governor had caused, he immediately scaled the Walls of the Town, and took it; the Governor was slain in the first Attack, and the Inhabitants of the Place declar'd themselves for the Conqueror, who now was General of a great Army, and Master of very rich Plunder.

In the mean time, altho' the Emperor's Throne ſeem'd to ſhake under him, yet he could not recover himſelf out of that deep Lethargy, in which the Love of voluptuous Pleaſures had thrown him. The unfaithful *Colao*, inſtead of endeavouring to diſſuade him from ſuch a vitious Courſe of Life, rather encourag'd him in it, and falſely accuſed of Crimes the Miniſters and Governors who were beſt affected to the reigning Family, and had them immediately put to Death. The Covetouſneſs and Cruelty of this Prince made him odious to his People; and in the ſecond Year of his Reign ſeveral Provinces of the Empire revolted, and elected Sovereigns to govern them; among them were theſe five Kingdoms, *Tſi*, *Yen*, *Tchao*, *Guei*, and *Tſou*.

The King of *Tſou* took into his Service the brave *Lieou pang*, and having reſolved to go and attack the Emperor in the Metropolis, he choſe two other Generals, and gave to each of them an Army to command, and promiſed to beſtow the Kingdom of *Tſin* on any of the three that would take the Metropolis, and drive the Emperor out of it.

The Emperor ſent numerous Forces againſt the King of *Tſou*; at firſt his Army defeated one of theſe three Generals, but was at laſt beaten by that which *Hiang hiu*, the General of *Tſou*, commanded.

The Imperial Army ſent Deputies to Court to demand Succours, but the Deputies being obliged to return without having had an Audience of the *Colao*, joined themſelves, with their General, to *Hiang hiu*, and increas'd his Forces.

The *Colao* having heard of the Deſertion of the Imperial Army, and fearing that his Treachery ſhould be found out, he brought an Aſſaſſin into the Palace, who murder'd the Emperor in the twenty-fourth Year of his Age, and the third Year of his Reign. Thus periſh'd miſerably a Prince, who had cruelly imbrued

his

his Hands in the Blood of his Brother to obtain his Crown.

In the mean while the *Colao*, who had ſhut himſelf up in his Palace, pretending to be ſick, came out in haſte, as if he wanted to diſcover the Authors and Accomplices of the Regicide, and to give leſs room for Suſpicion, and to make an outward Shew of his Fidelity, he cauſed *Ing vang*, who was Grand Nephew to the Emperor, to aſcend the Throne.

Ing vang, *the Fourth Emperor, reigned forty-five Days.*

THIS Prince had been but three Days Poſſeſſor of the Crown, when he diſcovered that it was the treacherous *Colao* who had murdered the late Emperor; but it was not in the Power of the Emperor to puniſh him openly; he pretended to be ſick, and commanded his Son to ſtab him, when he came alone to ſpeak with him in private, which was put in Execution: Thus was the Empire rid of this Monſter.

However *Lieou pang* was drawing near to the Metropolis, which when the Emperor heard he drew out all the Garriſons to ſtrengthen his Army: *Lieou pang* made uſe of a Stratagem to overcome him; he ſent abundance of his Soldiers to the Imperial Army pretending themſelves to be Deſerters: Theſe Soldiers craftily inſinuated to the Soldiers of the Imperial Army, that it was their Intereſt to follow *Lieou pang*, who being informed that a Sedition was ready to break out in the Imperial Army, came upon it ſuddenly and entirely defeated it.

The Emperor finding himſelf forſaken by his Subjects, and fearing Death more than the Loſs of his Crown, threw himſelf at the Conqueror's Feet, and delivered him the Seals and other Marks of the Imperial Dignity. *Lieou pang* entered the City in Triumph, which he gave leave to his Soldiers to plunder, forbidding them to uſe any of the Inhabitants ill: He preſerved the Palace, in which he found immenſe Riches.

The

The Fifth Dynaſty, called Han, *which had twenty-five Emperors in the Space of* 426 *Years.*

Cao tſou, *the Firſt Emperor, whoſe Name was before* Lieou pang, *reigned twelve Years.*

LIEOU PANG was the Founder and firſt Emperor of this Dynaſty, under the Name of *Cao tſou*; at firſt he only aſſumed the Title of King of *Tſin*, becauſe he had taken the Metropolis of the Empire in the Name of the King of *Tſou*, who had promis'd to give him that Kingdom.

Hiang yu, the other General, whom I have already ſpoken of, and who had alſo been ſent to dethrone the Emperor, could not ſuppreſs his Indignation at *Lieou pang*'s having, through his Prudence and Addreſs, got from him the Principality to which he aſpir'd; and as he was brutiſh and cruel, and at the Head of a numerous and well diſciplin'd Army, *Lieou pang* was fortunate in being able to prevent its coming to an open Rupture: At laſt they had an Interview, at which the Father of *Hiang yu* reconcil'd them to each other, and they entered the Metropolis together.

Hiang yu, not pleaſed with the Clemency and Mildneſs of *Lieou pang*, ſet the City and the Imperial Palace on fire, had the Tombs of the Princes of *Tſin* ſearched, and their Bones thrown into unknown Places, and with his own Hands murder'd the reigning Prince, whom *Lieou pang* had uſed with great Reſpect ſince his Diſgrace.

A great number of the late Emperor's Soldiers, who were amongſt his Troops, having murmured on account of ſo many cruel Actions, he immediately cauſed

cauſed their Arms to be taken from them, had them ſurrounded by his Army, and cut to pieces.

As he had made himſelf abſolute Maſter of the State of *Han*, and placed Garriſons in the Towns, he aſpir'd to the Empire, and reſolved to murder his Maſter, for having preferr'd *Lieou pang* before him, in giving him the Principality of *Tſin*; beſides he thought he could not ſecure the Empire to himſelf whilſt he was living.

In order to put his Scheme in execution, he ſet forward towards the City of *Kieou kiang* in the Province of *Kiang ſi*, where the King of *Tſou* was. This Prince to honour his General came himſelf to meet him, and was immediately aſſaſſinated by him: *Lieou pang*, being griev'd at the Misfortune of this Prince, who was his Benefactor, order'd the moſt magnificent Obſequies poſſible for him: This gain'd him the Affection of the People, who join'd with him to revenge the Death of their Sovereign. From that time the two Generals were at War with one another for the Imperial Crown, and fought ſeventeen Battles with various Succeſs; at laſt *Lieou pang* entirely defeated his Antagoniſt's Army, who ſlew himſelf to prevent his falling into the Enemy's Hands.

This War being ended he aſſembled the General Eſtates of the Empire, who declared him Emperor by the Name of *Cao tſou*, and he was acknowledg'd ſuch by all the tributary Princes of the Empire. He kept his Court at firſt in the Province of *Chen ſi*, but afterwards remov'd it into the Province of *Ho nan*, where it continued 196 Years under twelve Emperors.

Cao tſou falling ſick, named his Son *Hoei ſi* for his Succeſſor, appointing him Miniſters in whom he might confide: He died the forty-third Year of the Cycle; the *Chineſe* Hiſtory is full of high Panegyricks on him.

Hoei

Hoei ti, *the Second Emperor, reigned ſeven Years.*

THE Empire expected great things from this Prince, he being endu'd with many good Qualities, ſuch as Courage, Meekneſs, and Moderation; but theſe were overpois'd by greater Vices, for his immoderate Love for Women ruin'd his Health, and his Complaiſance for his Mother induc'd him to intruſt her with the Care of the Empire.

This Princeſs aſſum'd the whole Imperial Authority to herſelf, and was generally hated for her Cruelty and other Vices; ſhe remov'd the Miniſters and Governors as ſhe pleas'd, and diſpos'd of their Places to her Favourites and Relations, poiſoning all thoſe that dared in the leaſt to oppoſe her.

The King of *Tſi*, who was the Emperor's eldeſt Brother, coming to viſit him when he was ſick, had been likewiſe poiſon'd by her, if the Emperor himſelf had not taken the fatal Cup out of his Hand.

Hoei ti died the fiftieth Year of the Cycle, being oppreſs'd with Infirmities which his looſe Life had brought upon him.

Liu heou, his Mother, fearing that one of the Emperor's Brothers ſhould ſucceed him, pretended to have a Child, which ſhe bought from a Countrywoman, and named herſelf his Guardian, but fearing the Cheat ſhould be diſcover'd if the Mother of the Child liv'd, ſhe cauſed her to be ſtrangled.

Liu heou, *the Uſurper, reigned eight Years.*

THIS Princeſs was not ſatisfy'd to have rais'd her Family, which was of a very mean Extraction, to the higheſt Dignities of the Empire, but ſhe wanted alſo to have the tributary Crowns at her Diſpoſal, and put to Death one of her Miniſters who had the Courage to tell her that thoſe Dominions belonged only to the Princes of the Family of *Han*, and that her Husband had ſworn all the Governors to maintain

tain that Right by Force of Arms, if Neceſſity requir'd it; however, ſhe thought herſelf powerful enough to fear nothing, and diſpos'd of Part of thoſe Dominions to her own Relations, upon condition of their paying her Homage.

After this ſhe murder'd the young Child to which ſhe was Guardian, and diſcover'd the Secret of the Artifice which her Ambition had prompted her to.

Her Relations alſo, abuſing the Power they were rais'd to, behav'd themſelves with ſo much Arrogance and Pride, that the Nobles combin'd together to reduce them to their former Condition, when this wicked Princeſs was taken away by a ſudden Death, in the fifty-eighth Year of the Cycle: Her Memory was ſo odious that no Body would take the Part of her Family, ſo that all her Relations were maſſacred throughout the Empire.

The Nobles choſe the Sovereign of a ſmall State to be Emperor, who was the ſecond Son of *Cao tſou*, and aſcended the Throne without Oppoſition, taking the Name of *Ven ti*.

Ven ti, *the Third Emperor, reigned twenty-three Years.*

UNDER the Reign of this Prince the Empire recover'd its ancient Splendor, and his Virtues gain'd him the Love of the Nobles as well as the People: To eaſe his Subjects he remitted them the Duties on Salt, as alſo half of all the other Duties which were then paid. Cycle 37. Year before Chriſt, 177.

He reviv'd Agriculture which had been neglected during all the preceding Wars, to the great Detriment of the Country, planted Mulberry-Trees in his Palace, and bred up Silk-Worms; he encourag'd and protected Learning, and gave leave for the Books which had been ſaved from the Fire to be produced and read: Before that time every thing was wrote on Leaves, or Barks of Trees, with an Iron Pencil; the Way of making Paper was alſo firſt diſcover'd

in

in his Reign, by grinding *Bamboo* in Mills made on purpoſe; they invented likewiſe little Pencils made of Hair, and Ink which diſſolves in Water.

The *Tartars* made ſeveral Inroads into the Empire, but were repuls'd with Loſs, and drove beyond the Frontiers of the Empire. The Provinces of *Quang tong* and *Quang ſi* voluntarily ſubmitted to his Laws, and paid him yearly Tributes.

A certain Impoſtor preſented this Prince with a Liquor of great Price, aſſuring him that if he drank it, it would make him immortal; the Prince was ſo weak as to believe him, which is the only Foible he is accuſed of.

He died in the forty-ſixth Year of his Age, and the twenty-firſt Year of the Cycle, and was ſucceeded by his Son *King ti.*

King ti, *the Fourth Emperor, reigned ſeventeen Years.*

THIS Prince was remarkable for his Mildneſs and Clemency; he mollify'd the Rigour of the Puniſhments which were then inflicted on Criminals, but re-eſtabliſh'd the Taxes which his Father had reduced to one half.

The great Indulgence of the Tutors, who had the Care of the Education of the young Princes, occaſioned great Diſorders in this Reign: It was uſual for the Children of the tributary Princes to be educated with thoſe of the Emperor; the eldeſt Son of *King ti*, having contracted a particular Friendſhip for one of them, made a Feaſt for him, in which he carry'd the Debauch to ſuch an Exceſs, that the young Prince, having quarrell'd with his Favourite, ſlew him on the Spot; the Father of the dead Prince, hearing of the Death of his Son, ſwore to revenge it, and engag'd in his Quarrel ſix other tributary Princes, who join'd Forces with him: The Emperor ſent an able General with an Army againſt them, who entirely defeated them, and made a great Slaughter among

mong them, and the ſix confederate Princes were either killed by the Emperor's Soldiers, or put an end to their own Lives, to prevent being made Captives.

The Emperor died the thirty-ſeventh Year of the Cycle, and was ſucceeded by his Son *Vou ti*.

Vou ti, *the Fifth Emperor, reigned fifty-four Years.*

THE Prudence, Moderation, and Valour of this Prince, his Application to publick Affairs, his Love of Learning, and particular Regard to learned Men, made him eſteem'd one of the greateſt Emperors that ever reign'd in *China*. As ſoon as he had perform'd his Father's Obſequies, he ſent for all the greateſt Philoſophers of his Empire to his Court, to conſult them in Affairs of State; and as he was naturally inclin'd to War, he thought they would have gratify'd his Inclination by adviſing him to attempt ſome Conqueſt or other, but he was mightily ſurpriz'd to find theſe Wiſemen perſuading him to maintain Peace both at home and abroad, and repreſenting to him the Dangers and Inconveniencies which generally attend War: This made him give over the Thoughts of it, and apply himſelf to the well-governing of his People, in order to which he made ſeveral good Laws; among which he ordain'd, that whenever a Prince ſhould die his Eſtate ſhould be equally divided amongſt his lawful Children; but, if he dy'd without lawful Heirs, it ſhould fall to the Crown.

In order to promote Learning he commanded the learned Men, whom he had called to his Court, to put in order thoſe ancient and precious Books which had eſcaped the general Deſtruction, and that they might be taught publickly; as alſo the Morals of *Confucius* and *Mencius*.

Theſe Books were Manuſcripts, Printing not being yet invented, nor till within fifty Years before the Chriſtian Æra.

This

This Prince had the Weakneſs to give ear to Impoſtors, who promis'd him an Elixir which ſhould render him immortal; one Day one of theſe Chymiſts brought him a Cup full of this immortal Liquor, and deſired him to drink it for an Experiment; one of his Miniſters, who was adviſing him not to hearken to ſuch Cheats, took the Cup and drank it himſelf; the Emperor being very angry that his Miniſter had deprived him of Immortality, reſolved to puniſh him with Death for it; to which the Miniſter reply'd with a Smile, *If this Drink, Sir, hath made me immortal, how can you put me to Death? But if you can put me to Death, how doth this frivolous Theft deſerve it?* This Anſwer ſoften'd the Emperor, who praiſed the Wiſdom of his Miniſter, but was not thoroughly cured of that Weakneſs.

Vou ti won four great Victories over the *Tartars*, and, after having drove them far beyond the Great Wall, he march'd with his victorious Army into the Kingdoms of *Pegu*, *Siam*, *Cambaia*, and *Bengal*.

He divided the vanquiſhed Countries between the two Generals, and other Officers who had conquer'd them; he built ſeveral Cities, and honour'd the two Generals with the Titles of King: Theſe *Chineſe* ſoon learned the Manners and Inclinations of the *Tartars*, and prov'd, in time, to be the greateſt Enemies to thoſe from whom they were originally deſcended.

One of theſe Kings of the *Tartars* dreading the Reſentment of the Emperor, ſent him his eldeſt Son to be educated at his Court, who being very skilful in Horſes, the Emperor made him his Maſter of the Horſe, and afterwards put him at the Head of his Army, and honour'd him with the Title of *Kin*.

Cycle 38. Year before Chriſt, 117. When *Vou ti* drew near his End he declared the Son of one of his Concubines Succeſſor, whom he loved better than any of his Children: This young Prince was but eight Years of Age, but he appointed

ed him for a Guardian one of his Miniſters, in whom he had the greateſt Confidence; and fearing that the Mother of the young Emperor ſhould ſtir up Troubles in the Empire, as *Liu heou* had done, he reſolv'd to put her to Death for the ſeveral Crimes ſhe was accuſed of, but gave her the Choice of what Death ſhe would die.

The Emperor died the thirty-firſt Year of the Cycle, in the ſeventy-firſt Year of his Age, and the young Prince *Tchao ti* ſucceeded him.

Tchao ti, *the Sixth Emperor, reigned thirteen Years.*

ALTHO' this Prince was very young, yet his good Diſpoſitions and Prudence were far above his Years, being very tractable to the Inſtructions which he received from the wiſe Guardian which his Father had appointed him.

He began his Reign by rewarding the Officers who had ſerved the State well, and ſending juſt and able Magiſtrates into the Provinces, to inquire ſecretly if the People lay under any Oppreſſion.

He concluded an honourable Peace with the *Tartars*, but did not long ſurvive it, dying without Male-Iſſue, in the forty-fourth Year of the Cycle, before he was quite twenty-two Years old, being mightily lamented by the Empire on account of his good Qualities.

Hiao ti his Uncle ſucceeded him with the Conſent of the People, who ſoon repented of their Choice, for he was negligent of the Government and People, and ſpent both Day and Night in Debauches; he deſpis'd all the good Counſels which his Miniſters offer'd him, which oblig'd them and the Grandees to drive him from the Throne on which they had placed him.

They went to the Palace and ſeiz'd the Seals, and other Enſigns of the Imperial Dignity, declaring he had forfeited his Authority, and then ſent him to the little State whereof he was Sovereign: They choſe

in his Place Prince *Suen ti*, who was Grandſon to the Emperor *Vou ti*.

Suen ti, *the Seventh Emperor, reigned twenty-five Years.*

THE Misfortunes which this Prince ſuffer'd in his Youth, did not a little contribute to the Virtues which qualify'd him for the Government of the Empire; he had been educated in a Priſon, where the Princeſs his Mother had been ſhut up by the Command of the Emperor *Vou ti*, who ſuſpected her, tho' falſly, of Witchcraft and Sorcery, being only an Excuſe to put to Death the Princes and Princeſſes of the Royal Blood: The Keeper of the Priſon was very careful of him, and *Suen ti*, as ſoon as he was Emperor, rewarded him with a Principality for it.

This Prince was of eaſy Acceſs, of a very mild, compaſſionate Nature to all unfortunate Perſons, and of an Application very conſtant to State-Affairs.

As the Laws were become troubleſome and tedious, and gave room for Querks and Tricks to confound the cleareſt Matters, and to lengthen out Suits, he reduced them to a certain Number of Articles, and diſannull'd the reſt.

The Emperor having been informed that the Kingdoms in *India*, which were conquer'd by his Grandfather, had rebelled againſt him, was preparing to go and chaſtiſe the Rebels, but was diſſuaded from it by his Miniſters, who told him it was not worth his while to ſhed the Blood of his Subjects for ſuch diſtant Conqueſts, and that thoſe who reſiſted his Wiſdom and Virtue did not deſerve to enjoy the Bleſſings of his Government.

Cycle 39. Year before Chriſt, 57. In the forty-eighth Year of the Cycle there was a great Earthquake, which overturn'd ſeveral Mountains, and ſuch things not being common here, it very much frightned the People, who look'd on it as foreboding ſome greater Calamity.

Tan

Tan yu, a King of the *Tartars*, ſent Embaſſadors to the Emperor to pay him Homage, and to acknowledge himſelf Tributary to him, who were very graciouſly received, and treated as Envoys of a Prince the State was in Amity with.

Suen ti was eighteen Years old when he aſcended the Throne, and died in the ninth Year of the Cycle, and in the forty-third Year of his Age, leaving his Crown to his Son *Yuen ti*.

Yuen ti, *the Eighth Emperor, reigned ſixteen Years.*

THE ſingular Taſte which this Prince had for Learning, and his Reſpect for learned Men, whom he entertain'd at his Court, and with whom he often convers'd, made him a great Scholar, tho' not a great Prince: He was highly eſteem'd for his Moderation, his Love to his People, and his Frugality; and he uſed to ſay, *That he that could be contented with little, wanted for nothing.*

But all theſe fine Qualities were quite clouded thro' want of Judgment in the Choice of his Miniſters, having neither Regard to their Capacities nor Experience; for to expreſs themſelves politely and eloquently, were all the Qualifications he demanded in thoſe with whom he intruſted the greateſt Affairs of the Empire; and theſe Miniſters, who had no other Views than their own Promotion, fill'd the Court with Factions and Parties.

Notwithſtanding the Peace which had been concluded with the *Tartars*, the Garriſons on the Great Wall took two of their Princes Priſoners as they were hunting in the Mountains, truſting to the Sanction of the former Treaty, and beheaded them both.

The Emperor, inſtead of puniſhing the Treachery which the Commander of thoſe Forces had committed, rewarded him for it; but hearing that the Succeſſor of one of thoſe Princes was levying Forces to revenge that infamous Breach of the Peace, in order

to appeaſe him, and prevent the War, he was oblig'd to give him a Princeſs of the Imperial Family in Marriage, with a very conſiderable Dowry.

Inteſtine Wars among the Miniſters were ready to break out in the Empire, when the Emperor died in the twenty-ſixth Year of the Cycle, and in the forty-third Year of his Age. He was ſucceeded by his Son *Tching ti.*

Tching ti, *the Ninth Emperor, reigned 26 Years.*

THE paſſionate Love which this Prince had for Women and Wine, engag'd him in all manner of Vices, and he gave the higheſt Places of the Empire to the Relations of the Empreſs his Mother, who was of the Family of *Leang.* He fell violently in Love with a Woman belonging to the Playhouſe, for her fine Voice, and upon her Account drove his lawful Wife from the Palace, taking this Actreſs in her Room, whom he declared Empreſs, and gave her Father a Principality in order to gloſs over her low Extraction; but ſome of his Miniſters having remonſtrated to him the Shame of ſuch an Alliance, he ordered them all to be put to Death, and yet theſe are but a ſmall Part of his Crimes.

A ſudden Death delivered the Empire from this wicked Prince, in the fifty-firſt Year of the Cycle: He left no Iſſue, but was ſucceeded by his Nephew *Hiao ngai ti.*

Hiao ngai ti, *the Tenth Emperor, reigned ſix Years.*

THIS Prince was but eighteen Years old when he came to the Crown, and the Empire was in no wiſe deceiv'd in the great Hopes it had conceived of his Mildneſs and Moderation.

He diſplaced ſeveral Governors, whom he thought unworthy of the great Dignities to which they had been raiſed, and depoſed the Prime Miniſter, whoſe Family was grown too powerful, and whoſe Credit

ſeem'd

ſeem'd to overbalance the Sovereign Power: He made ſeveral other Regulations, which were very neceſſary, and which gave great Expectations of a happy Reign, had his Life been prolonged. In the fifth Year of his Reign *Tan you*, King of the *Tartars*, obtain'd Leave to come in Perſon to pay his Homage to him, who was receiv'd in a very magnificent manner, and a firm Peace was eſtabliſhed between the two Nations.

The Emperor dy'd the Year after this happen'd, at the Age of twenty-five, being the ſame Year that Chriſt was born.

They placed on the Throne a Prince deſcended from *Yuen ti*, the eighth Emperor of this Dynaſty, who was but nine Years old.

Hiao ping ti, *the Eleventh Emperor, reigned five Years.*

THE Empreſs, Grandmother to the young Emperor, very imprudently truſted the Government of the Empire in the Hands of one *Vang mang*, whom ſhe made *Colao*, or Prime Miniſter during the Minority of the Emperor: This Man was not only deceitful and artful, but alſo exceſſively proud, and made no Scruple to commit the moſt cruel Actions to gratify the ſecret Ambition he had of uſurping the Sovereign Authority.

He had an Aſſociate in his Miniſtry who was a Man of Merit, but his Ambition could ſuffer no Rival, and therefore he found ways to remove him from the Government, and to make himſelf abſolute. In order to execute his Deſign, he made ſeveral new Principalities, and beſtowed them on thoſe who were moſt devoted to his Intereſt.

In the ſecond Year of the Cycle, the treacherous *Vang mang* mixed Poiſon with the Emperor's Food, which in a few Days reduced him to the laſt Extremity, during which time the Traitor pretended to lament very greatly, and made the Palace reſound with Cycle 40. Year before Chriſt, 4.

his Cries, making Vows to Heaven for the Recovery of the Emperor, and offering his own Life as a Sacrifice for his, the better to conceal his monſtrous Crime.

However he did not think it ſafe at this Juncture to uſurp the Empire, but placed the Imperial Crown for the preſent on the Head of a young Infant of two Years old, called *Iu tſe yng*, who deſcended from *Suen ti* the ſeventh Emperor of this Dynaſty.

Iu tſe yng, *the Twelfth Emperor, reigned three Years.*

THE Infancy of this Prince maintain'd *Vang mang* in the Power which he had aſſum'd, and he made uſe of it to increaſe his Party; three Years were ſcarcely paſt when he made the young Prince quit the Throne on which he had placed him, and proclaimed himſelf Emperor.

Vang mang, *the Uſurper, reigned fourteen Years.*

AS ſoon as the Uſurper was plac'd on the Throne, which he had obtained by the vileſt of Crimes, he gave the Name of *Tſin* to his Family, which ſignifies *New*: He divided the Empire into nine Provinces, and each Province into ſeveral Diſtricts, over which he ſet Governors in whom he could confide, and created ſeveral new Principalities to increaſe the Number of his Dependants. After this he began to think himſelf very ſafe on the Throne, but ſoon found himſelf miſtaken, for ſeveral of the Grandees leaguing together drew a numerous Army into the Field, to which they gave the Name of *Tche mouy*, becauſe the Soldiers had painted their Eyebrows red, to diſtinguiſh themſelves from their Enemies. The other Armies were commanded by two Chiefs who were Brothers, of the Family of *Han*, whoſe Names were *Lieou ſieou*, and *Lieou yng*: Theſe Wars laſted a long time, and were very bloody. The nineteenth Year of the Cycle there was ſuch a Multitude of Graſhoppers,

Grashoppers, that they devoured the Harvest, and a great Famine ensued, which occasion'd abundance of Riots and Robberies.

In the twentieth Year the Usurper's Army was entirely defeated, his Palace plunder'd and burnt to the Ground, his own Throat cut, and his Head put on a Pitchfork and publickly expos'd. The victorious Army elected *Hoai yang vang* Emperor, who was a Descendant of *King ti* the fourth Emperor of this Dynasty.

Hoai yang vang, *the Thirteenth Emperor, reigned two Years.*

THE loose and effeminate Life which this new Emperor led, induc'd the Army to take the Crown from him, as being unworthy to wear it.

They put in his Place *Vang lang*, who was an Impostor, pretending himself to be the Son of *Tching ti* the ninth Emperor, but the Cheat being discovered they cut off his Head, and elected in his Place *Lieou sieou*, who assum'd the Name of *Quang vou ti*, and was descended from the tenth Son of *King ti*, the fourth Emperor of the reigning Dynasty.

Quang vou ti, *the Fourteenth Emperor, reigned thirty-three Years.*

THIS Prince remov'd his Court from the Province of *Chen si* to that of *Ho nan*, and made himself famous by his Politicks and warlike Atchievements; and tho' he had but an indifferent Education among the Country People, yet he was very mild, affable, liberal, and a great Admirer of learned Men, whom he brought to his Court, and gave them honourable Places.

He was twelve Years employ'd in subduing the Rebels, and settling the Peace of the Empire; because the Army, the Soldiers of which had painted their Eyebrows red, would have chosen an Emperor of the Fa-

mily of *Han*, called *Pouan tſe*, who being defeated, went to the Emperor, threw himſelf at his Feet, and intreated his Clemency, and the Emperor granted him not only his Life, but gave him likewiſe a Principality. The *Chineſe* Annals ſay, that in the twenty-eighth Year of the Cycle, the laſt Day of the ſeventh Moon, there was a total Eclipſe of the Sun, which appear'd before the Time that it was foretold: I leave it to Aſtronomers to examine if this Eclipſe is the ſame which happen'd at the Death of Chriſt.

Quang vou ti died in the ſixty-firſt Year of his Age, and the fifty-fourth of the Cycle, leaving ten Children; one of them called *Ming ti* ſucceeded him.

Ming ti, *the Fifteenth Emperor, reigned eighteen Years.*

THIS Prince is extolled by the Hiſtorians for his Prudence, Clemency, and Judgment: He eſtabliſh'd an Academy of Sciences in his Palace for the Benefit of young Noblemen of the Empire; Strangers were alſo admitted into it, and he was often preſent there himſelf.

He placed in a Hall the Pictures of the greateſt Men of the Empire.

He married the Daughter of one of his Generals, and declar'd her Empreſs, which Marriage was generally applauded. The *Hoang ho*, or Yellow River, having often overflow'd the neighbouring Country, the Emperor cauſed a Bank to be made to prevent theſe Inundations, which was ten Leagues long, and one hundred thouſand Men were employ'd in that Work.

Cycle 41. A. D. 64. In the ſecond Year of the Cycle, dreaming that a Man of a Gigantick Size appear'd to him, he remembred a Word which *Confucius* had often ſaid, *that the Holy One was in the Weſt*, upon which he ſent immediately Embaſſadors to *India* to ſeek for the true Religion.

Theſe

Theſe Ambaſſadors ſtaid at a Place where the Idol *Foe* was in great Veneration, and taking ſome Bonzes with them to *China*, they introduced that impious Sect into the Empire, as alſo the ridiculous Opinion of *Metempſychoſis*: This Emperor is greatly condemn'd by the *Chineſe* Hiſtorians for having admitted ſuch a deteſtable Doctrine; he died the twelfth Year of the Cycle, and left his Crown to his Son *Tchang ti*.

Tchang ti, *the Sixteenth Emperor, reigned* 13 *Years.*

THE Reign of this Prince was very pacifick, being neither diſturbed by Wars at home or abroad, which is attributed to his Wiſdom and Prudence, as alſo to the Protection he granted to Men of Learning.

He died the twenty-fifth Year of the Cycle, in the thirty-firſt Year of his Age, and his Son *Ho ti*, who was but ten years old, ſucceeded him.

Ho ti, *the Seventeenth Emperor, reigned* 17 *Years.*

AS this young Prince was but ten Years old, the Empreſs his Mother was his Guardian: His Authority was extended to very remote Countries, through the Valour of one of his Generals called *Pan tchao*, who oblig'd a great number of Sovereigns to pay Homage to the Emperor, and to crave his Protection: It is ſaid that he went into *Judea*, which the *Chineſe* call *Ta tſin*, ſpending ſeveral Years in theſe Expeditions.

The Wife of the Emperor having given cauſe for Jealouſy, was divorced, and ſoon after died with Grief, when the Emperor married one of his General's Daughters, and made her Empreſs: She was a Princeſs of an extraordinary Merit, and well skill'd in all the *Chineſe* Learning.

Ho ti was the firſt Emperor that introduced Eunuchs in his Palace, and raiſed them to the higheſt Places of the Empire, which was the Occaſion of great Diſturbances afterwards.

The

The Emperor died in the twenty-ſeventh Year of his Age, and the forty-ſecond Year of the Cycle, and his Son called *Chang ti* ſucceeded him.

Chang ti, *the Eighteenth Emperor, reigned one Year.*

THIS Prince ought not to be number'd amongſt the Emperors, becauſe he was only a Child in the Cradle when the Crown was plac'd on his Head, and lived ſcarcely a Year after. *Ngan ti*, Grandſon to *Tchang ti*, ſucceeded him on the Throne.

Ngan ti, *the Nineteenth Emperor, reigned* 19 *Years.*

AS this Prince was but thirteen Years of Age, the Empreſs his Mother was made Regent, and took upon her the Sovereign Authority, which ſhe was ſo well pleas'd with, that ſhe prolong'd her Regency beyond the Bounds preſcribed by the Laws.

She thought that the Extent of the Empire was too great, and, fearing of what dangerous Conſequence it might prove, ſhe refuſed the Homage which foreign Nations uſe to pay to the Emperor, and reduc'd the Bounds of the Empire to a narrower Compaſs.

Ngan ti had created one of his Wives Empreſs, but this Princeſs, his Mother, finding that ſhe was barren, adviſed her to take another Woman's Son as her own, and ſecretly to poyſon the true Mother of the Child. The Emperor died the ſecond Year of the Cycle, in the thirty-ſecond Year of his Age, and was ſucceeded by his Son *Chun ti*.

Cycle 42. *A. D.* 124.

Chun ti, *the Twentieth Emperor, reigned* 19 *Years.*

THE beginning of the Reign of this Prince was remarkable on account of ſeveral Victories which he obtain'd over the Barbarians.

The Empreſs who had poiſon'd the Concubine, Mother of *Chun ti*, did not long outlive her Crime; and the Emperor being inform'd of it, forbid that ſhe

ſhe ſhould have honourable Obſequies ſuitable to her Dignity, in order to be reveng'd for the Death of his Mother.

In the ninth Year of the Cycle a great Number of Vagabonds uniting, made a conſiderable Army under the Command of one called *Ma mien*, and plunder'd ſeveral Towns of the Southern Provinces. This Chief, fluſh'd with Victory, thought immediately of uſurping the Crown, but he was ſlain before he could accompliſh his Deſign.

The Emperor died in the twenty-firſt Year of the Cycle, and thirty-ſecond Year of his Age, and was ſucceeded by his Son *Tchung ti*.

Tchung ti, *the twenty-firſt Emperor, reigned one Year.*

HE was two Years old when he aſcended the Throne, and died the ſame Year. The Reign of his Succeſſor was of no longer Duration.

Tche ti, *the Twenty-ſecond Emperor, reigned one Year.*

HE was but eight Years old when he ſucceeded to the Crown, but had a maturity of Genius far above his Years, which raiſed the Expectations of the whole Empire. This Prince being ſo young, *Leang ki*, the Brother of the Empreſs, deſpis'd him, and abuſing his Siſter's Authority ſpoke and acted as if he had been abſolute Maſter; nor could he forbear ſhewing his Pride and Inſolence at a publick Aſſembly in the Preſence of the Emperor, who taking Notice of his haughty Behaviour, ſaid to thoſe about him, looking ſtedfaſtly on *Leang ki*, *That is a very arrogant Fellow.*

Theſe Words coſt the Prince dear; for *Leang ki*, finding that he had reaſon to fear his Reſentment for his ill Conduct, took care to get him poiſoned; ſo that this young Prince reigned but one Year, and his eldeſt Brother *Houan ti* ſucceeded him.

Houan

Houan ti, *the Twenty-third Emperor, reigned* 21 *Years.*

UNDER the Reign of this Emperor the Magiſtracy became Venal: He was a great Protector of the Sect of *Leao kiun*, and Eunuchs were his greateſt Favourites, which obliged the Learned Men to retire from Court, tho' the Emperor did his endeavours, both by Invitations and rich Preſents which he ſent them, to keep them near him: But this proved ineffectual, for theſe wiſe Men preferred Tranquility to the continual Follies of a Court, where the whole Authority was placed in the Hands of Eunuchs.

However *Leang ki*, the Murderer of the late Emperor, was raiſed to the higheſt Dignities of the Empire, and his Wife was honour'd with the Title of *Heroine*, with a yearly Revenue of 500,000 *Taëls*.

Theſe great Favours ſo ſwelled his Pride and Ambition, that he thought he could do whatſoever he pleaſed: At the beginning of the *Chineſe* Year, when all the Grandees pay their Duty to the Emperor, he had the Confidence to enter the Palace with his Sabre by his Side, contrary to all the Laws of the Country: Upon this he was immediately diſarmed, and obliged to acknowledge his Crime, and ask the Emperor's Pardon for it, which was accordingly granted him. But his Inſolence and Pride ſoon made him odious to every body, and finding himſelf ſurrounded by a Troop of Eunuchs, whoſe Vengeance he could not eſcape, he murder'd both his Wife and himſelf. His Relations and Friends were ſtript of all the high Dignities to which he had preferred them, and his Riches, which were very great, were confiſcated.

In the twenty-eighth Year of the Cycle there was ſuch a dreadful Famine in ſome Parts of the Empire, that many of the *Chineſe* were obliged to feed upon Human Fleſh.

The Emperor died the forty-fourth Year of the Cycle, and in the thirty-ſixth Year of his Age. Al-

tho'

tho' he had a great many Concubines, he left no Iſſue: *Ling ti*, who was of the Family of *Tchan ti*, ſucceeded him.

Ling ti, *the twenty-fourth Emperor, reigned 22 Years.*

AMONGST the ill Qualities for which this Prince is chiefly blamed, his Affection for Eunuchs is not the leaſt, for he gave them more Power than his Predeceſſors had done; beſides, he had an Averſion againſt thoſe that attempted to give him good Counſel: He was likewiſe very avaritious, and of a ſharp ſatirical Humour.

The only good Action for which this Emperor is extolled, was the Care that he took to have the wiſe Inſtructions of the ancient Emperors, which were contained in the five Claſſical Books, ingraven on Marble Tables, and publickly expoſed at the Entrance of the Academy.

The Power of the Eunuchs became ſo very great, that they cauſed a great number of the Nobles of the Empire, who had conſpired againſt them, to be put to Death. This gave riſe to many Rebellions; ſeveral Armies of Vagabonds appear'd openly in the Field, who ſtiled themſelves *Yellow-Caps*, commanded by three Brothers called *Tchang*, of the Sect of *Leao kiun*, who plunder'd divers Provinces: At laſt their Armies were defeated one after another, and the three Brothers periſh'd.

The Barbarians (for ſo the *Chineſe* call all Strangers) endeavoured ſeveral times to make Conqueſts in the Empire, but were repulſed by a *Chineſe* General called *Touan kiong*. Cycle 43. *A.D.* 184.

In the fifth Year of the Cycle ſome remaining Rebels, called *Yellow-Caps*, appear'd again in order to create new Troubles. The Emperor died the following Year, in the thirty-fourth Year of his Age, without having named a Succeſſor; his ſecond Son *Hien ti* ſucceeded him.

Hien

Hien ti, *the Twenty-fifth Emperor, reigned* 31 *Years.*

THE eldeſt Brother of this Emperor, who reigned ſome Months, and then abdicated the Crown to *Hien ti*, is not number'd among the Emperors. *Hien ti* was but nine Years of Age when he came to the Crown; the Weakneſs, Negligence, and Stupidity of this Prince, occaſion'd perpetual Contentions at home as well as abroad.

China was divided firſt into three, afterwards into four Parts, and had as many Sovereigns. The Eaſtern Part firſt conſpired againſt *Tong tcho*, General of the Imperial Army, who murdered the Emperor and his eldeſt Brother, and burnt the Palace; and having open'd the Sepulchres of the Emperors, he found a great deal of Wealth in them, and remov'd his Court into the Province of *Chen ſi*: But his Crimes did not long go unpuniſhed, for the next Year he was murdered, and his Body expoſed in the publick Market-place.

In the mean time the *Yellow-Caps*, taking advantage of theſe Diſorders, very much encreas'd the Number of Rebels, but they were gradually deſtroy'd by *Tſao ſao*, who uſurp'd the Sovereign Authority, of which he was ſtript, the thirty-ſeventh Year of the Cycle, by his own Son called *Tſao poi*, and baniſhed to a Principality which he gave him, and where he died fourteen Years after, being generally deſpiſed.

The Sixth Dynasty, called Heou han, *that is, the latter Family of* Han, *which had two Emperors in the Space of forty-four Years.*

Tchao lie vang, *the First Emperor, reigned 3 Years.*

TCHAO LIE VANG was call'd before *Lieou pi*, and was descended from *King ti*, the fourth Emperor of the preceding Dynasty. This Prince was very tall, and had a majestick Air, of great Courage, spoke but little, and in all Events, whether good or bad, was always of an even Temper.

When he drew near his End, he spoke to those that were about him in the following manner; "When once we have attained to the Age of fifty "Years, we have no reason to complain of the "Shortness of our Lives; why should I then com-"plain, who am above sixty Years of Age?"

Afterwards he spoke to his first Minister, called *Co Leang*, in the Presence of his own Son, whom he had appointed his Successor; "If, said he, my Son should "refuse to pay to your wise Counsel the due Re-"gard which he ought, take the Crown away from "him, and reign in his Stead." Then turning to his Son, he said, "How light soever a Fault may seem "to you, beware of committing it; and how small "soever a virtuous Action may appear, do not for-"bear to do it. Virtue alone deserves our Atten-"tion and Pursuit; I have had too little to serve you "for an Example; be tractable to the Counsels of "*Co leang*, and you will find in him a second Fa-"ther."

This Prince died in the sixty-third Year of his Age, and the fortieth Year of the Cycle, after he had named his Son *Heou ti* for his Successor.

Heou

Heou ti, *the Second Emperor, reigned* 41 *Years.*

WHILST the Prime Minister lived *Heou ti* follow'd the Steps of his Father: He kept his Court at *Tching tou*, the Metropolis of the Province of *Se tchuen*; there were then in the Northern Provinces three Sovereigns of the Family of *Guei*, and in the Southern Provinces the Family of *Hou* kept their Court at *Nan king*.

The Family of *Guei*, which was the most powerful of the three, lasted but forty-six Years: It was destroy'd by a General of his Army, whose Son became the Founder of the following Dynasty. The Family of *Ou* had four Kings in the space of four Years.

These different Principalities occasioned many Wars; in one of which the Emperor lost two great Generals, called *Tchang fi*, and *Quang yu*: This latter is numbered amongst their Idols, and honour'd as the *Mars* of *China*.

The famous *Co leang* had diverse Encounters with the King of *Guei*, but was frequently overcome. The King of *Guei*, being now grown formidable, resolved to conquer the Kings of *Han* and *Ou*, who were leagued together: In order to put his Design in Execution he put himself at the Head of a large Army, and march'd to the side of the great River *Yang tse kiang*, which he intended to have cross'd, but seeing the Waves very rough and boisterous, "Doubtless, "said he, these are the Bounds which Heaven hath "put to the Ambition of Mortals;" and immediately turn'd back.

Cycle 44. *A. D.* 244. *Song tchao*, who was General to the King of *Guei*, being puft up with Success, and abusing the Credit which he had obtained in the Army, rebell'd against his Master, whom he overcame, and thereupon resolved to make his way to the Throne: The Son of *Heou ti*, seeing how ill Affairs went, advis'd his Father

ther to go and encounter the Enemy, telling him that he muſt either conquer or die, there being no other Medium left; which Advice the Emperor refus'd to comply with. The young Prince, being griev'd at his Father's Cowardiſe, retired into a Hall of his Anceſtors, and ſlew his Wife and himſelf afterwards.

In the fortieth Year of the Cycle the Imperial Army was cut in Pieces, and the Palace plunder'd: The cowardly Emperor went and deliver'd himſelf up into the Hands of the Conqueror, who gave him a ſmall Principality, where he lived ſeven Years, and died in the ſixty-fifth Year of his Age.

The ſeventh Dynaſty, called Tſin, *which had fifteen Emperors in the Space of* 155 *Years.*

Chi tſou vou ti, *the firſt Emperor, reigned* 25 *Years.*

THIS Name, which was aſſumed by the Son of the General *Song tchao*, Founder of this Dynaſty, ſeems to be the ſame as that of the fourth, nevertheleſs it's vaſtly different from it, not only in the Character wherein it is written, but alſo in the Pronunciation.

This new Emperor kept his Court in the Province of *Honan*: He was a magnanimous Prince, and of a quick Apprehenſion; his Integrity was ſo great, that he could not endure the leaſt Diſſimulation.

His Reign was very much diſturbed by the warlike Preparations of many petty Sovereigns who aſpir'd to the Crown, but thoſe of the South were often overcome by thoſe of the North.

The Emperor, having ſubdued and pacified the Northern Provinces, march'd with his Army into the Southern Provinces, and paſſed the River *Yang*

tſe kiang without oppoſition; he went afterwards into the Kingdom of *Ou*, and beſieged the Metropolis: The King, being unable to make any Reſiſtance, came out of the City, and delivered himſelf into the Hands of the Emperor, who gave him a ſmall Principality, where he ended his Days.

In the ſeventeenth Year of his Reign, finding that he was at Peace both at home and abroad, he imprudently disbanded his Army, and gave himſelf up to Idleneſs and Luxury: He died in the fifty-fifth Year of his Age, and the forty-fifth of the Cycle, and left a numerous Poſterity. *Hoei ti* his eldeſt Son ſucceeded him.

Hoei ti, *the Second Emperor, reigned ſeventeen Years.*

THIS Prince had no Spirit or Genius, and was entirely incapable of filling the high Station he was placed in: However the Beginning of his Reign was ſucceſsful through the Ability of four of his Chief Miniſters, in whom he put Confidence, but a jealous and paſſionate Wife ſoon put the Court and Empire into Confuſion.

This Woman had the Title of Second Queen; ſhe got the Empreſs removed from Court, poiſon'd her only Son, and procur'd all the Nobles of the Empreſs's Party to be put to Death.

Theſe barbarous Actions cauſed a great deal of Blood-ſhed; the Second Queen was murdered in her turn, with all that were of her Party, and the Emperor was obliged to fly in order to ſave his Life.

The tributary Princes took advantage of all theſe Diſorders; the King of *Tſi* headed an Army, and being ſwelled with ſome Succeſs, which he had obtain'd at firſt, doubted not to make his way to the Crown, but was ſlain in a Battle: Another Prince of the Family of *Han*, who reign'd in the Northern Provinces, and had taken Arms, met with the ſame Fate.

At

At that time there ſprang up a new Sect, which was only a Branch of that of *Lao kiun*, but was called *Vou guei kiao*, that is to ſay, *the Doctrine of the Void, and of Nothing*: Theſe Sectaries taught the Way how to obtain a certain Degree of Tranquillity, which bound up all the Faculties of the Soul, and ſuſpended the Functions of Senſe, in which they thought Perfection conſiſted.

The third Year of the Cycle *Hoei ti* died of the Poiſon which was given him, in the forty-eighth Year of his Age, leaving no Iſſue behind him: The Grandees choſe the twenty-fifth Son of the Founder of this Dynaſty Emperor, called *Hoai ti*. Cycle 45. A.D. 304.

Hoai ti, *the Third Emperor, reigned ſix Years.*

THE Choice of this Emperor at firſt was generally approv'd, for he was indued with Qualities which promiſed a happy Reign; but the Pride and Ambition of all the little Sovereigns, which I have already mentioned, and which increas'd daily through the Weakneſs of the Emperors, cauſed great Troubles in the Empire during many Years.

One of theſe petty Kings, called *Lieou yuen*, was ready to dethrone the Emperor, but Death interrupted the Courſe of his Victories: However his Son *Lieou tſong* follow'd his Steps with Succeſs, got poſſeſſion of the Palace, and ſlew the Emperor's Son.

And after that he had forced the Emperor to wait on him at Table, in the Habit of a Slave, he had him put to death: It was in the tenth Year of the Cycle, and the thirtieth Year of his Age, that *Hoai ti* was ſlain, and the Grandees choſe *Min ti*, Grandſon of the Founder of this Dynaſty.

Min ti, *the Fourth Emperor, reigned four Years.*

THIS Prince had no better luck than his Predeceſſor; he had ſcarcely reigned three Years when *Lieou yao* plunder'd his Palace; he granted him his Life,

and baniſhed him into a Principality of the Province of *Chan ſi*, where he lived about a Year in exile, and was then ſlain by the King of *Han:* They choſe in his Place a Grandſon of the Founder of this Dynaſty.

Yuen ti, *the Fifth Emperor, reigned ſix Years.*

THIS Emperor is commended for his Gravity, Frugality, Moderation, and Eſteem of wiſe and learned Men.

This Prince removed his Court from the Weſt to the Eaſt, and kept it in the City of *Nan king*, which has given the Name to his Family of the Eaſtern Family of *Tſin:* In the ſixth Year of his Reign he fell into a deep Melancholy, which was the Cauſe of his Death in the forty-ſixth Year of his Age: His Son ſucceeded him.

Ming ti, *the Sixth Emperor, reigned three Years.*

THE *Chineſe* Hiſtory mentions nothing particular of this Prince, only that he reigned three Years, and died the twenty-ſecond Year of the Cycle, in the twenty-ſeventh Year of his Age, and was ſucceeded by his Son *Tching ti.*

Tching ti, *the Seventh Emperor, reigned* 17 *Years.*

WHEN this Prince aſcended the Throne he was but five Years old, and the Empreſs, his Mother, was entruſted with the Government.

Some of the moſt powerful of the petty Sovereigns were then at War with each other, in order to pave their Way to the Imperial Throne. When this young Prince died he was but twenty-one Years old, and his Brother *Cang ti* ſucceeded him.

Cang ti, *the Eighth Emperor, reigned two Years.*

THE fortieth Year of the Cycle this Prince aſcended the Throne, and died the forty-firſt Year of the

the Cycle, in the forty-second Year of his Age, leaving the Crown to his eldest Son, called *Mo ti*.

Mo ti, *the Ninth Emperor, reigned seventeen Years.*

THE Empress was made Guardian of this young Prince, who was but two Years old when he came to the Crown: As soon as he had passed his Infancy he shewed Marks of Prudence and Wisdom far superior to his Age; he follow'd the Advice of his Ministers, and recover'd several Provinces.

Houan ven, who commanded the Imperial Army, went into the North, and punish'd a petty King of the Family of *Han*, who had revolted from the Emperor, whose Palace he plundered and burnt to the Ground.

However this Punishment did not frighten the petty Sovereigns, but they still continued the War with each other to increase their Dominions, in order to obtain the Imperial Crown.

If the Emperor had lived he would have overcome them, but he died in the nineteenth Year of his Age, and the fifty-eighth of the Cycle: The Grandees chose *Ngai ti*, who was the Son of *Tching ti*, the seventh Emperor of this Dynasty.

Ngai ti, *the Tenth Emperor, reigned four Years.*

THIS Prince reign'd but four Years, and died in the second Year of the Cycle, and the twenty-fifth of his Age, when *Ti ye*, his younger Brother, was elected by the Grandees to succeed him. Cycle 46. A. D. 364.

Ti ye, *the Eleventh Emperor, reigned five Years.*

The Reign of this Prince was not much longer than that of his Predecessor, altho' he lived longer; for his Prime Minister, called *Houan ven*, having obtained a great Victory in the North over the King of *Yuen*, dethroned the Emperor, and confined him in a Citadel, where he lived an obscure Life fifteen Years: He

died in the forty-third Year of his Age, and the Grandees chose in his room *Kien ven ti*, the last of the Children of *Yuen ti*, the fifth Emperor of this Dynasty.

Kien ven ti, *the Twelfth Emperor, reigned two Years.*

HE reigned only two Years, and dying in the fifty-third Year of his Age was succeeded by his Son *Vou ti.*

Vou ti, *the Thirteenth Emperor, reigned* 24 *Years.*

VOU TI came to the Crown the tenth Year of the Cycle: *Fou kien*, who was Emperor in the North, resolved to march with an Army into the South to attack the Emperor, and conquer his Provinces: His Ministers advis'd him to the contrary, and to forbear such a dangerous Enterprise, but he rejected their Advice, and relying upon the Number and Bravery of his Soldiers, march'd immediately with a potent Army into the South.

Vou ti, being informed of this, drew out the bravest of his Men, and march'd directly towards the Enemy, and attack'd his Camp with such Bravery and Courage, that with a handful of Men he entirely defeated his numerous Army: The Generals of *Fou kien*'s Army being drove to despair seiz'd him, and conducted him into a Temple, and there strangled him.

Notwithstanding this great Success of *Vou ti*, several of the small Sovereigns revolted, which he might have easily subdued, if he had made good use of his Victory, and march'd with his Forces into the North; but he return'd to his Court, and gave himself up to all manner of Luxury and sensual Pleasures.

This Heroe died by the Hand of a Woman for having, by way of Raillery, called the Second Queen an old Woman, who was but thirty Years old; this Princess, being highly offended with such an ill-grounded Reproach, immediately revenged herself upon him, for

for the Emperor was found ſtifled in his own Bed, and *Ngan ti* his Son ſucceeded him.

Ngan ti, *the Fourteenth Emperor, reigned* 22 *Years.*

THE little Merit this Prince was maſter of, his Indolence and want of Application, gave no hopes of his reſtoring the Tranquility of the Empire, and his Reign was accordingly full of Troubles and Revolts, and perpetual Wars among the petty Sovereigns: A Grandſon of the King of *Tai* defeated the King of *Yen*, and took his Principality from him.

About that time there was a Man of mean Birth, called *Lieou you*, who got his Living at firſt by dealing in Shoes, with which he travelled from place to place, but afterwards he turned Soldier, and came to be General of a great Army, and was ſo powerful as to uſurp the Imperial Throne; he was the Founder of the following Dynaſty; he murdered the Emperor at the Age of thirty-ſeven, and *Kong ti*, Brother of this Prince, ſucceeded him.

Kong ti, *the Fifteenth Emperor, reigned two Years.*

THIS Prince aſcended the Throne in the fifty-ſixth Year of the Cycle, and in the ſecond Year of his Reign; he was ſtifled or choak'd by *Lieou you*, who aſcended the Throne, and took the Name of *Kao tſou vou ti:* Thus was the Dynaſty of *Tſin* extinguiſh'd to make room for that of *Song*.

The Eighth Dynaſty, called Song, *which had eight Emperors in the Space of* 59 *Years.*

Kao tſou vou ti, *the Firſt Emperor.*

THIS new Emperor had his Reſidence at *Nan king*, his native Place: His Air, his Gate, his Size, in ſhort his whole outward Deportment had ſomething

in them inexpreſſibly Noble and Majeſtick; to a great natural Courage he join'd equal Moderation, which appeared principally in his Dreſs, Train, and common Meals, being in all of them remarkably frugal.

This and the four following Dynaſties are accounted ſmall in compariſon of the others, becauſe they continued but very few Years; they are called *Outai*.

China has been hitherto divided into two Empires, the Northern and Southern, each having its proper Monarch.

In the fifty-ninth Year of the Cycle *Kao tſou vou ti* died, at the Age of ſixty-ſeven: *Chao ti* his eldeſt Son ſucceeded him.

Chao ti, *the Second Emperor, reigned one Year.*

THO' this Prince was ſeventeen Years old when he aſcended the Throne, it was ſoon perceived he wanted a manly Spirit, becauſe he delighted to buſy himſelf in trifling Things: The *Colao*, or Prime Miniſter, took away the Crown from him, and not long after his Life; He was ſucceeded by *Ven ti*, the third Son of the Founder of this new Dynaſty.

Ven ti, *the Third Emperor, reigned thirty Years.*

THIS Prince was eſteemed on account of his good Nature, Moderation, Juſtice, and ſingular Integrity; he was blamed only for too great an Affection for the Bonzes, whoſe Protector he openly declared himſelf: He ordained that the Magiſtrates ſhould not continue in Office above ſix Years, and after ſome other Regulations of this ſort, for the Good of his People, he declared War againſt the Emperor of the North, whoſe Power daily increaſed, having already ſixteen petty Princes in entire Subjection to him. *Ven ti* loſt the firſt Battle, but in Proceſs of Time, by the Conduct and Bravery of *Tan tao tſi*, his Prime Miniſter, he obtain'd many Victories over that Emperor. This extraordinary Succeſs of the

Prime

Prime Miniſter gain'd him no little Credit and Authority, but it rendered him obnoxious to his Maſter, who feared too powerful a Subject, and ſo procured him to be put to death.

The News of the Death of this great General being ſpread abroad, the Northern Men took Courage, and boldly entred the Southern Provinces, renewing the War with more Fury than ever. *Ven ti*'s Troops, no longer commanded by that able General, were defeated in ſeveral Actions, but in the twenty-ſixth Year of his Reign was the moſt horrible Slaughter on both ſides, inſomuch that the Fields were overflow'd with the Blood of the *Chineſe*.

At this time the Emperor of the North made a general Maſſacre of the Bonzes in his Kingdom, and burnt all their Temples and Idols. *Ven ti* was murder'd at the Age of Thirty-five by his eldeſt Son, and the Parricide was kill'd in his turn by his ſecond Brother, who immediately revenged his Father's Death.

Vou ti, *the Fourth Emperor, reigned eleven Years.*

THIS Prince was much addicted to Learning, and had the Reputation of a Scholar; he was likewiſe well skill'd in managing a Horſe, and drawing the Bow, and diſtinguiſhed himſelf as a keen Sportſman: He was cenſured for Prodigality, and beſtowing his Favours without Judgment or Diſtinction: He treated thoſe about his Perſon with a Roughneſs little ſuitable to their Rank, often uſing ſharp and ſcurrilous Language towards them.

He died in the thirty-fifth Year of his Age, and forty-firſt of the Cycle, and *Fi ti* his eldeſt Son ſucceeded him.

Fi ti, *the Fifth Emperor, reigned one Year.*

SCARCE was he upon the Throne but he diſcover'd a cruel and bloody Diſpoſition; many innocent

nocent Perſons ſuffer'd by his Orders, and at length he was ſlain himſelf in the firſt Year of his Reign.

His Succeſſor was *Ming ti*, the eleventh Son of *Ven ti*, the third Emperor of this Dynaſty.

Ming ti, *the Sixth Emperor, reigned one Year.*

THIS Prince was as barbarous and cruel as his Predeceſſor, and put to Death thirteen young Princes of the Blood, who were his Nephews. As he had no Children of his own, he introduced Men among his Women, with a Deſign to have a Male-Child, and then preſently to kill its Mother, and give the Child to the Empreſs, who was barren: He preferr'd *Siao tao tching* to the higheſt Poſt of the Empire, a Man exceedingly ambitious, and who afterwards murder'd two Emperors to make his way to the Throne.

Ming ti died, and was ſucceeded by *Tſang ngou vang* his eldeſt Son.

Tſang ngou vang, *the Seventh Emperor, reigned four Years.*

THE rough and untractable Temper of this Prince ſerved to cover the Treachery and Perfidiouſneſs of *Siao tao tching*, who dipp'd his Hands in the Blood of his young Maſter, being yet but Fifteen Years of Age, when *Chun ti*, the third Son of *Ming ti*, was advanced in his Room.

Chun ti, *the Eighth Emperor, reigned two Years.*

THIS young Prince proved like his Brother, and fell a Sacrifice to the Ambition of the Prime Miniſter, who murder'd him in the ſecond Year of his Reign.

By this double Murder *Siao tao tching* put an end to the Dynaſty of *Song*, and became the Founder of a new Dynaſty call'd *Tſi*. He reigned under the Name of *Kao ti*.

The

The Ninth Dynasty, called Tsi, *which had five Emperors in the Space of twenty-three Years.*

Kao ti, *the First Emperor, reigned four Years.*

HE fixed his Residence at the City of *Nan king*, the Capital of the Province of *Kiang nan*, but he enjoy'd not long the Fruits of his Crimes; he was distinguish'd more for Learning than Military Actions: He used to say, That if he govern'd the Empire for ten Years he would make Gold as cheap as Clay. One Day, being dress'd in a rich Habit set over with Jewels, all of a sudden he order'd them to be beaten to Powder, saying they were good for nothing but to inspire Luxury and Pride. He died at the Age of fifty-four, and was succeeded by his eldest Son *Vou ti*.

Vou ti, *the Second Emperor, reigned eleven Years.*

HE began his Reign with a Law against the Continuation of the Mandarins in their Employments beyond the Term of three Years, and revived an ancient Statute, which prohibited the Inter-marriages of Families of the same Name.

At this time there appear'd a pretended Philosopher, whose Name was *Fan tchin*, who vented most pernicious Tenets hitherto unheard of, *viz.* That all Events in this World are the Effect of pure Chance; that after this Life the State of Mankind is the same with that of Beasts; and that the Soul dies with the Body. Cycle 48. A.D. 484.

This impious Doctrine quickly receiv'd Confutation from many excellent Tracts, which were publish'd in the Works of the Learned.

Siao

Siao yuen, a politick and valiant Man, was raiſed to the Dignity of Prime Miniſter; he trod in the Steps of his Predeceſſor, and ſhed the Blood of his Maſters to uſurp their Crowns.

Vou ti died at forty-five Years of Age, and *Ming ti*, the Brother of the Founder of this Dynaſty, was advanced in his Room.

Ming ti, *the Third Emperor, reigned five Years.*

KAO TI, the Founder of the Dynaſty, thought it beſt to commit the Care and Education of his young Children to his Brother *Ming ti*, who placed them ſucceſſively upon the Throne, but cut them off one after another in the ſhort ſpace of four Months, and ſeiz'd the Crown.

Ming ti died at forty Years of Age, and left the Crown to his third Son *Hoen heou*.

Hoen heou, *the Fourth Emperor, reigned two Years.*

THE Debaucheries and Cruelty of this Prince, his Contempt of wiſe Counſels, and the too great Sway he allow'd the Eunuchs, were ſo many Pretences for *Siao yuen*, under which to cloak his Paſſion for Reigning: He join'd the King of *Leang*, and when he had made himſelf Maſter of the Palace, ſet it on fire, and afterwards built another more magnificent; the Emperor was dethroned, and at nineteen Years old kill'd by the Hands of the Prime Miniſter, and the Traitor placed *Ho ti*, this unfortunate Prince's Brother, upon the Throne.

Ho ti, *the Fifth Emperor, reigned one Year.*

SIAO YUEN's View, in placing this young Prince on the Throne, would not ſuffer his long Continuance there, for at the Year's end he depriv'd him of his Life and Crown, which he ſeiz'd, and founded a new Dynaſty.

The Tenth Dynasty, called Leang, *which had four Emperors in the Space of* 55 *Years.*

Kao tsou vou ti, *the First Emperor, reigned forty-eight Years.*

SIAO YUEN, who by his Crimes got poſſeſſion of the Imperial Throne, aſſumed the Name of *Kao tsou vou ti*; he deſcended from the ancient Family of *Siao ho*, and was not without eminent Qualities, being active, laborious, and vigilant; he manag'd all his Affairs himſelf, and diſpatch'd them with wonderful Readineſs; he was skill'd in almoſt all the Sciences, particularly the Military Art, and was ſo ſevere upon himſelf, and ſo thrifty, as 'tis ſaid, that the ſame Cap ſerved him three Years; his Fondneſs at laſt for the whimſical Conceits of the Bonzes, carry'd him ſo far as to neglect intirely the Concerns of the State, and to become in effect a Bonze himſelf: He put out an Edict forbidding to kill Oxen or Sheep even for the Sacrifices, and appointed ground Corn to be offered inſtead of Beaſts.

In the fifteenth Year of his Reign he laid Siege to the City of *Cheou yang* in the Province of *Chan ſi*, which laſted ten Years, and an incredible Number of Men periſh'd in it by Sword and Famine.

At this time happen'd the entire Ruin of the Empire of the North, called *Guei*; this vaſt Dominion was divided between two Sovereigns, one having the Eaſtern, the other the Weſtern Part, but at laſt it came into the Hands of the King of *Tſi* and *Tcheou*: The Empreſs of the North, named *Hou*, cauſed a Monaſtery of vaſt Extent to be built, wherein a thouſand Bonzes might dwell, and gave it the Name of *Yong tching*,

i. e.

i. e. *Perpetual Peace.* For twenty-ſix Years the Emperor govern'd with Succeſs, till a Whim took him to leave the Court, and live in the Temple of the Bonzes, where he had his Head ſhaved, wore a coarſe Garment, and lived upon Herbs and Rice: The Grandees of the Empire went to fetch him out, and brought him back by force to his Palace, but this made no Alteration in him, for he ſtill continued to live after the manner of the Bonzes. According to the Doctrine of Tranſmigration of Souls, he could not put any Criminal to death, tho' ever ſo much deſerving of it, ſo that this Impunity increas'd Licentiouſneſs, and produced infinite Murders and Robberies. *Kien ouen*, the Prime Miniſter, being grieved that he was forc'd to ſerve an Uſurper, refuſed all Nouriſhment, and ſtarv'd himſelf; a kind of Death very common among the *Chineſe*; when the Report of his Death came to the Emperor's Ears, he cry'd out, *Don't I hold my Crown from God? Am I beholden to the Grandees of the Empire? What Reaſon then had this miſerable Man to deſtroy himſelf?*

Heou king, who was King of *Ho nan*, and the Emperor's Vaſſal, revolted ſuddenly, and making himſelf Maſter of *Nan king*, ſeiz'd the Emperor, who appearing before his Conqueror with a firm and ſteddy Countenance, and without the leaſt Token of Concern, the Rebel, tho' naturally ſtout, was ſcarce able to look his Maſter in the Face, and ſo moved, that the Sweat ran down in Drops; *I could not have believed*, ſaid he, *that it was ſo difficult to reſiſt a Power which Heaven has eſtabliſh'd*; ſo that he durſt not imbrue his Hands in the Blood of the old Man, but contented himſelf to ſtarve him by degrees, by cutting off ſome Part of his Suſtenance every Day. There were great Encomiums made at this time on the filial Affection of a young Man fifteen Years of Age, call'd *Kie fuen*, whoſe Father being condemn'd for Offences committed in his Magiſtracy, *Kie fuen*, as ſoon

as

as he was inform'd thereof, went and threw himſelf at the Feet of the Prince, intreating him with Tears to accept the Offer he made of ſuffering in his Father's ſtead; the Prince examin'd him ſtrictly, to know if he was in earneſt, and if he made this Offer of his own accord; but when he was aſſured of the Sincerity of his Reſolution, in conſideration of ſuch remarkable Tenderneſs, he pardon'd the Father, and conferr'd a Title of Honour upon the Son, which yet he conſtantly refuſed for this Reaſon, Becauſe the Title wherewith he was honour'd would continually call to mind his Father's Faults.

Kao tſou vou ti calling for a little Honey to take away the bitter Taſte he had in his Mouth, and being deny'd it, he died immediately, at fourſcore and ſix Years of Age, and was ſucceeded by his third Son *Kien ven ti*. Cycle 49. A.D. 544.

Kien ven ti, *the Second Emperor, reigned three Years.*

Heou king did not ſuffer this Emperor to ſit long upon the Throne, for he ſeiz'd his Perſon in the ſecond Year of his Reign, and murder'd him, aſſuming the Title of Emperor, but hardly preſerv'd it one Year. *Kien ven ti*, when kill'd, was forty-nine Years of Age, and was ſucceeded by *Yuen ti* the ſeventh Son of the Founder of the Dynaſty.

Yuen ti, *the Third Emperor, reigned three Years.*

TCHIN PA SIEN, being Sovereign of a ſmall Principality, and at the ſame time Prime Miniſter of the Empire, went and attack'd *Heou king*, and cut off both him and his Army: This Prime Miniſter alſo revolted in his turn, and laid Siege to *Nan king*, where the Emperor reſided, who was taken up with the Vagaries of the Sect of *Lao kiun*, of which he was ſottiſhly fond; at the News of this Revolt he took Arms, and went round the Walls of the City, but ſeeing all was given over for loſt, broke

broke his Sword, and burnt his Library, which consisted of 140000 Volumes, saying, There was an end, for the future, both of the Sciences and Military Art. After this the Rebel made himself Master of the City, and *Yuen ti*, mounted on a white Horse, went and surrendered himself into the Hands of his Conqueror, who slew him at the Age of forty-seven, and *King ti* his ninth Son succeeded him.

King ti, *the Fourth Emperor, reigned two Years.*

IN the thirteenth Year of the Cycle this Prince was advanced to the Imperial Dignity, which he held not above two Years, the Murderer of his Father dispatching him likewise when he was yet but sixteen Years old; with this Prince fell the Dynasty of *Leang*, and *Tchin pa sien*, the Founder of the Dynasty of *Tchin*, made himself Master of the Empire, taking the Name of *Kao tsou vou ti:* In the same Year the Emperor of that Part of the North, called *Tcheou*, caused all the Temples of the Bonzes, and their Idols, to be burnt.

The Eleventh Dynasty, called Tchin, *which had five Emperors in the Space of* 33 *Years.*

Kao tso vou ti, *the First Emperor, reigned* 3 *Years.*

THIS new Emperor was descended from *Tchin che*, the famous General, who distinguish'd himself by his glorious Actions in War, under the fifth House of *Han*; he was a Lover of Learning, and fond of the Bonzes; but Death in a little time depriv'd him of that Crown, which he had obtained by a double Murder, for he wore it no longer than three Years, dying in the fifty-ninth of his Age, and the

the ſixth of the Cycle, *Ven ti* his Brother ſucceeding him.

Ven ti, *the Second Emperor, reigned ſeven Years.*

VEN TI lived always privately, without concerning himſelf in Affairs till the Moment he was made Emperor; but it was ſoon perceiv'd he had the proper Qualities of a great Prince, by the Affection he bore to his Subjects, and the Trouble he took in determining their Lawſuits himſelf, and bringing them to a ſpeedy Iſſue: He ordered a Drum to beat within the Palace to diſtinguiſh each Hour of the Night, which Cuſtom is obſerved to this Day. The ſmall Merit he diſcerned in his Son made him reſolve to chooſe the King of *Ngan tching*, his Brother, for his Succeſſor in the Empire; but the Prime Miniſter and Grandees making ſtrong Repreſentations to him againſt it, he alter'd his Intention.

The Emperor of that Part of the North called *Tcheou*, revived at this time an ancient Cuſtom, which was to maintain at the publick Charge thoſe Perſons advanced in Years, who had done important Service to the State.

Ven ti was forty-five Years old when he died, and his Son *Ling hai vang* ſucceeded him.

Ling hai vang, *the Third Emperor, reigned two Years.*

THIS Prince, after a ſhort Reign, was depoſed by his Uncle the King of *Ngan tching*; he died ſoon after at nineteen Years of Age, and *Suen ti*, Nephew to the Founder of the Dynaſty, made his way by force to the Throne.

Suen ti, *the Fourth Emperor, reigned fourteen Years.*

THIS Prince was of a ſweet and agreeable Temper, and his chief Delight was Muſick, to which he dedicated a conſiderable Part of his Time: The Sages, or Philoſophers, had always eaſy Acceſs to him,

and he loved and protected them; one Day out of an interested View, they sent one of their Vassals with Presents of great Value to him, but he, to check their Ambition, order'd them to be burnt in his Presence. The Emperor of the North having promoted *Yang kien* to the Dignity of Prime Minister, and given his Daughter to that Minister's Son in Marriage, not long after made him Sovereign of the Principality of *Souy*, which Honours and Preferments render'd him so powerful, that in a few Years he was in a Capacity to conquer all *China*.

Suen ti died in the thirty-ninth Year of the Cycle, and the forty-second of his Age, his Son *Tchang tching kong* succeeding him.

Tchang tching kong, *the Fifth Emperor, reigned seven Years.*

THIS Prince was no sooner invested with Sovereign Power, but he plunged himself into the most criminal Excesses: *Yang kien*, who had rendered himself very powerful in the North, being informed of his luxurious and effeminate way of Living, took upon him the Title of Emperor, and advancing towards the South with a numerous Army, crossed the River *Yang tse kiang* without the least Opposition, and entered the Imperial City of *Nan king* in Triumph; *Tchang tching kong*, judging it worse than Death to fall into his Enemy's Hands, threw himself into a Well, from whence he was taken out alive; but was drove from the Throne which he had disgrac'd, and reduced to a private Condition the remaining Part of his Life, which was four and twenty Years, being fifty-two Years old when he died.

Yang kien took the Name of *Kao tsou ven ti*, and became the Founder of a new Dynasty.

The Twelfth Dynasty, called Souy, *which had three Emperors in the Space of* 29 *Years.*

Kao tsou ven ti, *the First Emperor, reigned fifteen Years.*

'TWAS the forty-seventh Year of the Cycle when this Prince seized the Throne: The River *Yang tse kiang* had parted the Northern and Southern Empires for 300 Years, and serv'd as a Boundary to each; but in the Year fifty-four these Dominions were reunited under the new Emperor, who descended from a noble Family, which had performed great Services to the Fifth House of *Han*; his solid and penetrating Judgment made amends for his Want of Learning, and his admirable Temperance and Love of his People gain'd him their Esteem and Confidence; he reformed the ancient Musick, and commanded the Learned to use in their Compositions nothing but sound Reasoning, avoiding all Rhetorical Flourishes as vain Ornaments, fit only to flatter the Ear, and enervate Eloquence; he caused also publick Granaries to be built in all Towns, and ordered each Family, in proportion to their Substance, to furnish every Year a certain Quantity of Rice and Corn for the Support of the Poor in time of Scarcity: He publish'd likewise an Edict making it Capital to steal the Value of Eight Pence; afterwards, upon the Representations that were made to him, he abolished this Law, but was inexorable towards the Judges who received Bribes.

Last of all he ordered Merchants and Mechanicks to be excluded from publick Commands, and tho' he knew his eldest Son to be a Person of mean Ca- Cycle 50. A.D. 604.

pacity, yet he pitch'd upon him for his Succeſſor: This Preference ſo exaſperated his ſecond Son *Yang ti*, that he murdered his Father in the ſixty-fourth Year of his Age, and the firſt of the Cycle; with the ſame Barbarity he treated his Brother, whom he look'd upon as his Rival, and by this double Murder attained the Throne.

Yang ti, *the Second Emperor, reigned thirteen Years.*

THO' this Prince had very valuable Qualities, yet he was univerſally blamed for his Luxury and Prodigality: Having removed his Court from the Province of *Chen ſi* to that of *Ho nan*, he cauſed two publick Granaries of prodigious Largeneſs to be built, and a Park to be made fifteen Leagues in Circumference, with ſtately Palaces and magnificent Gardens, where he took the Air on Horſeback, accompany'd by a great number of his Women, who perform'd Conſorts of Vocal and Inſtrumental Muſick: His Fame drew many foreign Princes to his Court, who came to throw themſelves under his Protection: He forbad his Subjects to carry Arms, a Trick of State which is ſtill in uſe; he alſo repaired the Great Wall which divides *China* from *Tartary*, employing, 'tis ſaid, a Million of Men about it: He was ſo intent upon the Advancement and Progreſs of the Sciences, that he commiſſioned an hundred of the moſt learned Men to reviſe and reprint, after the manner practiſed in thoſe Days, all the Books which treated of War, Politicks, Phyſick, and Husbandry: He eſtabliſhed the Degree of Doctor, whereby Soldiers, as well as Men of Letters, might be capacitated for Civil and Military Employments: He attacked the *Coreans* both by Sea and Land, but this Expedition was without Succeſs; yet coming upon them again, he forc'd them to ſend Ambaſſadors to implore his Clemency in quality of his Vaſſals. In viſiting the Southern Provinces of the Empire, he arrived

rived at *Yang tcheou*, a Town in the Province of *Kiang nan*, where he was aſſaſſinated at thirty-nine Years of Age by a contemptible Fellow, whoſe Name was *Hoa kie*. *Li yuen*, one of the petty Sovereigns, having aſſembled an Army of 12,000 Men, placed the Crown upon the Head of *Kong ti*, the young Son of the Emperor *Kao tſou ven ti*.

Kong ti, *the Third Emperor, reigned one Year.*

THIS Prince was depoſed by *Li yuen* the ſame Year wherein he made him Emperor. The ſecond Son of *Li yuen*, at the Head of an Army raiſed by his Father, made himſelf Maſter of the Palace; and as he was viewing the Magnificence and Riches thereof, he fetch'd a deep Sigh, and ſaid, "No, ſuch a ſtately "Edifice muſt not be permitted to ſtand any longer, "it is good for nothing but to ſoften the Spirit of a "Prince, and vitiate his Inclinations;" and ſo ordered it immediately to be burnt to Aſhes. Thus ended the Dynaſty *Souy*, which is the laſt of the five petty Dynaſties. *Li yuen* was the Founder of the following Dynaſty, and reigned by the Name of *Chin yao ti*.

The Thirteenth Dynaſty, called Tang, *which had twenty Emperors in the Space of* 289 *Years.*

Chin yao ti, *the Firſt Emperor, reigned* 9 *Years.*

HE began his Reign with an Act of Clemency, which expreſſed the Mildneſs of his future Government; he abated the Rigour of Penal Laws, and moderated the Taxes; but, on the other hand, he ſhewed himſelf too favourable to the Doctrine of *Lao kiun*, by erecting a Temple in honour of the Chief of that Sect. In the ſixteenth Year of the Cy-

cle he reduced all the Rebels to his Obedience, and thereby enjoyed the quiet Poſſeſſion of this vaſt Monarchy. 'Twas he who enacted that one Ounce of Copper ſhould be coined into ten Pieces of Money, with theſe two Words, TONG PAO, impreſt upon them. This was the current Money of *China*, and is in uſe at this Time: By the Advice of his Prime Miniſter, called *Fou yue*, he enjoyned 100,000 Bonzes to marry, in order to multiply, and in length of Time to furniſh Troops for the Augmentation of his Armies. In the twenty-third Year of the Cycle he abdicated the Crown in favour of his ſecond Son, called *Tai tſong*, and declared him Emperor. He died nine Years after, in the ſeventieth Year of his Age.

Tai tſong, *the Second Emperor, reigned* 23 *Years.*

In the twenty-fourth Year of the Cycle *Tai tſong* began his Reign; he was eſteemed by the *Chineſe* as one of the greateſt Emperors *China* ever had; they praiſe him above all for his Wiſdom, and the eaſy Acceſs to his Perſon, which he allowed to all who were capable of giving him diſcreet Counſels, or had Courage enough to advertiſe him of his Faults: So great was his Temperance and Frugality, that he ſuffered no more than eight Diſhes of Meat to be ſerved up to his Table, and drove almoſt all the Concubines out of the Palace: But that which crowned the Happineſs of this Prince was, that in his Reign the Chriſtian Religion gained Footing in his Empire, as appears by the Sequel: He cauſed the beſt Books to be brought from all Parts, and became, in ſome reſpects, the Reſtorer of the Sciences, by the Care he took to re-inſtate in his Palace an Academy for Literature, wherein were reckoned 8000 Scholars, and amongſt them many Sons of foreign Princes: He provided them with able Maſters, and of theſe he appointed eighteen of the moſt Ingenious to overlook their Studies; He founded alſo a Military Academy,

where

where Archery was taught, and he himſelf often aſſiſted at theſe Exerciſes. It was not at all agreeable to the Miniſters that the Emperor frequented this Academy; they repreſented to him the Unbecomingneſs, as well as the Danger that might accrue there to his Perſon. "I look upon my ſelf in my Em-"pire, anſwered *Tai tſong*, as a Father in his Fa-"mily, and I love my Subjects as my Children; "what have I then to fear?" This Affection for his Subjects made him ſay, That he wiſhed his People to have always plenty of the common Neceſſaries of Life: Adding, "That the Welfare of the "Empire depends upon the People: An Emperor "who fleeces his People to enrich himſelf, is like "a Man who cuts off his own Fleſh to ſupply his "Stomach, which is filled, 'tis true, but in a ſhort "time his whole Body muſt periſh. How many "Emperors have owed their Ruin to their Ambition! "What Expences were they at to maintain it! and "what heavy Taxes were charged upon the poor "People to ſupply thoſe Expences! When the Peo-"ple are rack'd and oppreſſed, what becomes of "the Empire? Is it not upon the Brink of Deſtruc-"tion? and what is the Emperor if the Empire "periſh? Theſe are the Reflections, continued he, "that ſerved to regulate my Deſires." He forbad the Magiſtrates to receive Preſents upon pain of Death, and to be ſatisfied that his Orders were obeyed, he made a Tryal upon a Mandarin, by a Man whom he had ſuborned to make him a Preſent; the Mandarin received it, and the Emperor being informed thereof condemned him to Death. Upon this the Prime Miniſter ſpake to him, "Great Prince! Your Sentence "is juſt, and the Mandarin deſerves Death; but "you, who have decoyed him into this Fault which "he has committed, are you altogether innocent, and "do not you partake of his Crime?" This Remonſtrance had its Effect, and the Emperor pardon'd the

Offender. In the Year following one of the great Mandarins of War received likewiſe a Garment of Silk as a Preſent; the Emperor, who was told of it, ſent him immediately a Quantity of the ſame Stuff; the Courtiers, who ſaw this, could not conceal their Reſentment, and cryed out, "This Mandarin de- "ſerves a Puniſhment, and not a Reward." The Emperor replied, "The Confuſion wherewith he "will be ſtruck, will be to him a Pain more ſevere "than the ſharpeſt Puniſhment: Theſe Stuffs, which "I ſent him, are ſo far from contributing to his Ho- "nour, that they will continually reproach him with "his Crime." Whenever the Country was threatned with Scarcity, Drought, or immoderate Rains, after the Examples of the ancient Emperors, he publiſhed an Edict, by which he ordered his Miſcarriages to be ſignified to him, that he might take Care to reform them, and appeaſe the Wrath of Heaven. He gave no heed to Sooth-ſayers; for one Day as the Storks were building their Neſts in his Preſence, they ſtood and clapped their Wings; his Miſtreſſes teſtified their Joy, becauſe the fluttering of their Wings portended him ſome unexpected good Luck; the Emperor ſmil'd at their Diſcourſe, and ſaid, "*Choui tſai te hien*, what ſignifies it? A happy "Omen for me is to have wiſe Men about me," and immediately ordered the Neſt to be deſtroyed. In the ſecond Year of his Reign the Fields were covered with Locuſts, which by the Havock they made threatned a general Famine. "Miſchievous Inſects," cried the Emperor with a deep Sigh, "in ruining the Crop "you deſtroy the Lives of my People. Alas! I had "rather you would devour my own Bowels," and at theſe Words ſwallowed a Locuſt alive. In reading the Books of Phyſick, compoſed by the Emperor *Hoang ti*, he found that when a Man's Shoulders are bruiſed or hurt, the vital Parts within are injured thereby; from that time he made a Law that no

Cri-

Criminal ſhould be baſtinado'd upon the Back, but upon the lower Parts, after the manner that is now practiſed throughout the whole Empire. He uſed to ſay, "That an Emperor is like an Architect; when "a Fabrick is well built and grounded upon ſo- "lid Foundations, if the Architect attempts any "Alterations, he expoſes it to certain Ruin: 'Tis "the ſame with the Empire, when once it is well "eſtabliſhed, and govern'd by good Laws, care muſt "be taken not to introduce any Innovation. 'Tis a "common Proverb, ſaith he another time, that an "Emperor is feared by every body, and has nothing "to be afraid of himſelf. This is not my Senti- "ment, I always ſtand in awe both of the Obſerva- "tion of the Emperor of Heaven, whom nothing "can eſcape, and of the Eyes of my Subjects, which "are continually fixed upon me. 'Tis for this that "I watch every Moment over my ſelf, that I may "do nothing but what is agreeable to the Will of "God, and to the Deſires of my People.

To comfort his People in a time of Drought he releaſed the Priſoners, and granted a general Pardon, confeſſing nevertheleſs that this was an Indulgence, whereof a Prince ought to be very ſparing, for fear that the Impunity of the Wicked might prove a Prejudice to the Publick, and that he ought to root out the Tares, leſt they ſhould damage the good Corn. In the ſeventh Year of his Reign he went in Perſon to the publick Priſons, in which were 390 capital Offenders; he ſet them all at Liberty, but with an Injunction to return thither after Harveſt, which they all to a Man did at the appointed Time. The Emperor was ſo ſurprized at their Exactneſs in keeping their Word, and ſo highly delighted therewith, that he granted them all their Lives and Liberty.

The *Chineſe* Annals report, that in the eighth Year of this Reign there came to *China* Ambaſſadors from foreign Nations, whoſe Air, Shape, and Habits were altogether ſtrange to the *Chineſe*, who had never ſeen the

the like before, and the Emperor himſelf rejoiced that in his Reign Men with fair Hair and blue Eyes arrived in the Empire It is certain that theſe Strangers were thoſe whoſe Names we read upon a Stone Monument, found in 1625 at *Sin ngan fou*, in the Province of *Chen ſi*, on which you ſee the Croſs, an Abſtract of the Chriſtian Law, together with the Names of ſeventy two Preachers of this Law, engraved in *Syriack* Characters, and a Date ſpecifying the eighth Year of the Reign of *Tai tſong*. In the King's Library is preſerved an old *Arabian* Manuſcript, wherein we find that at this very Time the Catholick Patriarch of the *Indies* ſent Preachers of the Goſpel into *China*, who were honourably received in the Imperial City, and conducted thither by *Fan hiuen ling*, Prime Miniſter of the Empire: About this time the Emperor made choice of thirteen Perſons, moſt eminent for Merit and Integrity, to viſit all Parts of his Empire, and gave them full Power to execute Juſtice, and to puniſh ſeverely thoſe Governors of Towns, and Viceroys of Provinces, whoſe Conduct deſerved it. In the tenth Year of his Reign he was deeply affected with the Loſs of the Empreſs, whoſe Name was *Tchang ſun*: She was a Princeſs of ſingular Diſcretion, joined with a Capacity not common among thoſe of her Sex: It was obſerved, that while ſhe lived there was not one of the great Number of Officers, who ſerved in the Palace, that ſuffered ſevere Puniſhment, which is a thing almoſt without Example. The Emperor, being diſguſted with the frequent and troubleſome Admonitions of his Prime Miniſter *Guei tching*, forbad him his Preſence; the Empreſs, who was informed of it, put on immediately her richeſt Dreſs, and went to her Husband, to whom ſhe ſaid, "Prince, I have often "heard that when an Emperor has Wiſdom and Sa- "gacity, his Subjects have Honeſty, and fear not to "ſpeak the Truth. You have a Prime Miniſter that "knows

" knows not how to diſſemble; by this I judge of " your Wiſdom, and how much it deſerves to be " admired, therefore I am come to expreſs my Satiſ- " faction, and to wiſh you Joy." This Compliment appeaſed the Emperor, and the Miniſter was reſtored to favour: This Princeſs compoſed a Book divided into thirty Chapters, concerning the Manner of Behaviour towards Women: The Emperor holding this Book in his Hands, and melting in Tears, " See, " ſays he, the Rules that ought to be obſerved " in all Ages. I know, added he, that my Affliction proceeded from God, and cannot be remedied; " but when I reflect upon the Loſs of ſo faithful and " ſo excellent a Companion, and that I am for ever " depriv'd of her good Counſels, is it poſſible for " me to refrain from Tears?" He was willing to leave an eternal Monument of his Grief, and to that end raiſed a ſtately Tomb far more magnificent than that which he built for his Father, who died the Year before.

One Day being with his Prime Miniſter upon an Eminence, from whence they might have a View of this *Mauſoleum*, and taking particular Notice of it to him, the Prime Miniſter pretending he did not underſtand him, ſaid, " Prince, I thought you ſhewed " me the Sepulchre of your Father; as for that of " your Spouſe, I ſaw it long ago." At this Diſcourſe the Prince ſhed Tears, and ſtung with the ſecret Reproach of his Prime Miniſter, he ordered the *Mauſoleum* to be demoliſhed.

In the eleventh Year of his Reign he took into the Palace a young Girl of fourteen, named *Vou chi*, endowed with extraordinary Beauty, and the moſt agreeable Wit: This is ſhe who afterwards uſurped the Sovereign Power, and tyranniſed over the Empire. In the twelfth Year the Emperor permitted the Chriſtian Law to be preached in his Empire; he allotted a Piece of Ground in the Imperial City to build thereon

thereon a Temple to the True God. *Guei tching*, the Prime Minister, died in the Year seventeen, extremely regretted by the Emperor. This Prince wrote an Encomium upon him himself, and caused it to be engraved on his Tomb, and afterwards turning to his Courtiers, said, "We have three Sorts of Mirrors; "One is of Steel, which serves the Ladies for to dress "their Heads, and set themselves out. The second, "which I call so, are Books of Antiquity, wherein "we read of the Rise, Progress, and Fall of Em- "pires. The third are Men themselves; by a little "Study of whose Actions we see what to shun, and "what to practise. I had this last Mirror in the "Person of my Prime Minister, which to my Mis- "fortune I have lost, despairing to find such an- "other."

Another time that he entertained his Courtiers, he told them, "A Prince has but one Heart, and this "Heart is continually besieged by those about him: "Some attack him by the Love of vain Glory, "which they endeavour to inspire into him; others "by Luxury and Pleasures; some by Caresses and "Flattery; others have Recourse to Subtlety and "Falshood in order to impose upon him, and all "these Arts they make use of, aim at nothing but to "insinuate into the good Graces of the Prince, to gain "his Favour, and to be advanced to the high Offi- "ces and Dignities of the Empire: For one Mo- "ment that a Prince ceases to watch over his Heart, "what has he not to fear?"

At the Age of twenty one he married the Daughter of his Prime Minister, called *Sin hoei*, and gave her the Title of *Sage*. This Princess was celebrated for her admirable Genius, and Skill in the *Chinese* Sciences; 'tis said that at four Months old she began to speak, at four Years she got by Heart the Books of *Confucius*, and at eight Years old she made learned Compositions upon all sorts of Subjects: Thus much is certain,

certain, that she employed almost all her Time in Reading.

The Emperor had Thoughts of sending a formidable Army to reduce the *Coréans*, who had revolted, but his Death intervening that Expedition was deferred to another Time: 'Tis scarce credible what Diligence and Care this Prince took for the Education of his Children; every Object served as a Matter for their Instruction: If, for instance, he was eating Rice, he made them sensible how much Sweat and Toil this Rice cost the poor Labourers: One Day as he was sailing with them upon the Water, "You see, my Children, says he, that this Boat is sup-"ported by the Water, which at the same time can "overwhelm it; consider that the People resemble the "Water, and the Emperor the Boat".

The Year before his Death he gave his Successor the twelve following Advices, which he expressed in twenty-four Characters. "Govern well your Heart "and all its Inclinations. Promote none but Per-"sons of Merit into Places and Dignities. Encou-"rage wise Men to come to your Court. Watch "over the Conduct of Magistrates. Drive Slanderers "from your Presence. Be an Enemy to Pomp. "Keep good Œconomy. Let your Rewards and Pu-"nishments be proportionable to Merit and Crimes. "Have special Regard to the Encouragement of A-"griculture, Art Military, Laws and Learning. "Search among the former Emperors for Models to "form your Government upon, for I do not de-"serve to be regarded as such, having made too ma-"ny Slips while I govern'd the Empire. Have an "Eye always upon the most perfect Pattern, with-"out which you will never keep a just Medium, "wherein Virtue consists. Lastly, Take Care that "the Splendor of your Rank puff you not up with "Pride, and that you indulge not your self in the

"Plea-

" Pleaſures of a voluptuous Life, for ſo you will ruin " both the Empire and your ſelf."

Tai ſong died in the forty-ſixth Year of the Cycle, and the fifty-third of his Age; in the Year following his Son *Kao tſong* was acknowledged Emperor.

Kao tſong, *the Third Emperor, reigned* 34 *Years.*

HE had reigned five Years when he fell in love with *Vou chi*, the young Girl which I mentioned before, and whom *Tai tſong* had placed in his Seraglio. She was retired to a Monaſtery of Bonzeſſes; the Emperor went himſelf to fetch her out, and conducted her to his Palace. A little after, under pretence he had no Male Iſſue, he put away the Empreſs and one of the Queens, in ſpite of the Remonſtrance of his Miniſters, who oppoſed it with all their might. *Vou chi* was then placed upon the Throne, nevertheleſs ſhe perceiv'd that the Emperor had not forgot the divorced Princeſſes; and incenſed thereat ſhe cauſed their Hands and Feet to be cut off, and in ſome Days after their Heads likewiſe. Scarce had ſhe committed theſe bloody Actions, but ſhe fancied herſelf purſued Day and Night by the Ghoſts of theſe Princeſſes, as by ſo many Furies ready to fall upon her: The Fright ſhe was in made her ſhift her Place continually; nevertheleſs the Emperor was enamour'd more and more with this unworthy Object of his Love.

He was infatuated to that Degree, as to put the Government of the Empire into her Hand, and to give her the Name of *Tien heou*, i. e. *The Queen of Heaven*, a Title of Honour till then unheard of in *China*.

This cruel Princeſs no ſooner ſaw herſelf inveſted with Sovereign Power, but ſhe made the firſt Uſe of it in poiſoning her eldeſt Son, with a Deſign that the Crown ſhould fall to her Brother's Children, and

by

by that means to ſettle her Family upon the Throne, but ſhe did not obtain that Satisfaction.

In the ſixteenth Year of the new Cycle, the *Coréans* ſubmitted, and did their Homage in the accuſtomed Manner. This Emperor was favourable to the Chriſtian Religion, as appears by the Stone Monument mentioned above; Churches were built for the Service of the true God, and the Faith was preach'd in the Provinces: One of the Miſſionaries, whoſe Name was *Olo puen*, had a Title of Honour conferred upon him. *Kao tſong* died at the Age of ſixty-ſix, and in the twentieth Year of the Cycle: The cruel *Vou heou* ſeized the Throne. Cycle 51. A.D. 664.

Vou heou, *the Uſurper, reigned* 21 *Years.*

THIS Princeſs, as ſubtle as ſhe was cruel, reſolved to maintain her ſelf in all the Power which the late Emperor's Weakneſs had entruſted her with. To this end ſhe ſent away her Son, who was declared Heir of the Crown, and gave him a petty Sovereignty in the Province of *Hou quang*: In his room ſhe placed her third Son, who was very young, and had only the Name of Emperor. She began forthwith to rid her ſelf of all thoſe whom ſhe ſuſpected not to be in her Intereſt, and in one Day put to Death a great many of the Heads of the chief Families of the Empire. In the fifteenth Year of her Reign ſhe raiſed a Perſecution againſt the Chriſtian Religion, which laſted fifteen Years: In the ſame Year the Prime Miniſter, called *Tié*, had the Courage to make preſſing Inſtances to her in behalf of her Son, who was appointed by *Kao tſong* to inherit the Crown, and whom ſhe had baniſhed theſe fourteen Years: The Reaſon which he gave was, that it is a thing unheard of that a Name, which did not belong to the Family, and which the Deſcendants would never acknowledge, ſhould be placed in the Hall of their Anceſtors. Then the Prince was recalled from Exile, and lived ſeven Years in

in the Eaſtern Palace till the Death of *Vou heou*, before he aſcended the Throne, which came to paſs in the forty-firſt Year of the Cycle, when this Princeſs died, aged eighty-one Years.

Tchung tſong, *the Fourth Emperor, reigned 5 Years.*

THIS Prince little deſerved the Throne, whereon his Birth, the Tenderneſs of his Father *Kao tſong*, and the Courage of the Prime Miniſter had placed him. He gave himſelf entirely up to Indolence and Debauchery; that he might not be interrupted in his Pleaſures, he depoſited his whole Authority in the Hands of the Empreſs, whoſe Name was *Guei*, who had been his faithful Companion in his Exile. This Princeſs, by the perſuaſion of *San ſe*, Governor of the Palace, would place his Son *Chang* upon the Throne: The Princes and petty Kings of *China* oppoſed this Reſolution, and took up Arms on all ſides. *Tchung tſong* died of Poiſon in the fifty-fifth Year of his Age: *Chang* was immediately proclaimed Emperor; but his Uncle, a petty Prince, at the ſame time ſeized the Palace: The Empreſs was killed, together with her Daughter, and young *Chang* ſaved his Life by ſurrendring himſelf to his Uncle's Diſcretion, and delivering the Crown into his Hands. *Juy tſong*, the deceaſed Emperor's Brother, ſucceeded him.

Juy tſong, *the Fifth Emperor, reigned two Years.*

The Shortneſs of this Prince's Reign ranks him amongſt thoſe of whom we have little to ſay. All that is come to our Knowledge is, that he took Poſſeſſion of the Empire in the forty-ſeventh Year of the Cycle, and died in the forty-eighth, fifty-five Years old. *Hiuen tſong*, his third Son, was declared his Succeſſor.

Hiuen

Hiuen tſong, *the Sixth Emperor, reigned 44 Years.*

THE good Nature of this Prince, his Diſcretion, ſingular Temperance, and Zeal for the Publick Good, gave preſently great Hopes of the Felicity of his Reign. He became the Reſtorer of his Family, which was upon the Brink of Ruin; but he committed one Fault almoſt irreparable, in promoting one of the Eunuchs, called *Kao lie ſe*, to be Maſter of the Palace; without doubt he did not foreſee the Misfortunes which the Power of the Eunuchs would one day draw upon him and his Succeſſors.

The Chriſtian Religion began to recover and flouriſh under this and the three ſucceeding Reigns. *Hiuen tſong* looked upon Luxury as the Bane of good Manners, and declared himſelf an open Enemy to it, and publiſh'd an Edict forbidding to fiſh for Pearls. One Day he cauſed all the Gold and Silver Veſſels, together with all the Cloths imbroidered with Gold, to be brought out and burnt before the Gate of the Palace, in order to reſtrain, by his own Example, the Extravagance of his People, who ruin'd themſelves by their coſtly Expences. He eſtabliſhed in his Palace a College, conſiſting of forty of the moſt learned Doctors of the Empire; which Body of Men affords Hiſtoriographers, Viſitors of Provinces, Governors, Viceroys, *&c.* He ſought out the ancient Books which treated of the Military Science, and had them reviſed for the training up of Soldiers: He viſited one day the Houſe where *Confucius* was born, and honoured that great Man with the Title of *King of Learning*: It was wiſhed that this Prince had complied with the Counſels which *Yuen tchao* his Prime Miniſter gave him; for in a Memorial which he preſented to him he adviſed him, among other things, to confer no publick Employment upon the Eunuchs, to grant no Power to his Relations, to extirpate the idolatrous Sects of *Foe* and

Cycle 52. A. D. 724.

Tao, *&c.* but he gave no ear to theſe wiſe Counſels: This Emperor was the firſt who honoured with a Title of petty King or Sovereign the Generals of his Armies, who had moſt diſtinguiſhed themſelves, or done the greateſt Service to the State, tho' they were not of Imperial Blood. When he viſited his Empire he divided it into fifteen Provinces.

He placed in his Palace, with great Solemnity, the Statue of *Lao kiun*, Author of one of the Sects which are found in *China*, whoſe Diſciples, as well as the Bonzes, uſed to burn at Funerals Silk-Stuffs, and Ingots of Silver. The Emperor, by the Advice of his Brother *Van yu*, altered this Cuſtom, and commanded that for the future they ſhould burn none but Stuffs or Cloths made of Paper, which is ſtill in uſe among the Bonzes. It was almoſt thirty Years that the Empire enjoyed profound Peace, but it was at laſt diſturbed by freſh Inſurrections, and the Imperial Army was entirely defeated with the Loſs of 70000 Men.

The Emperor knew nothing of all this, for the Paſſages to the Throne were kept ſhut by the Eunuchs: The Chief of the Rebels was a foreign Prince, *Ngan lo chan*, whom the Emperor, in ſpite of the Oppoſition of his Miniſters, had raiſed to the higheſt Offices, and entruſted with the Command of his Troops: This Traitor, imboldened by his Succeſſes, and ſeeing himſelf Maſter of a great Part of the North, had the Inſolence to aſſume the Title of Emperor. There was Diſturbance within the Palace as well as without, for the Emperor divorced his Wife, put three of his Children to Death upon ſlight Grounds, and married his Daughter-in-law. As one Misfortune often draws another, ſo the Diſaſters which happened encouraged a Company of Robbers to get together, who attacking the Imperial Army routed it, and killed 40000 Men; the Emperor was forced to fly, and retire into the Province of *Se tchuen*.

So

So tſong, *the Seventh Emperor, reigned ſix Years.*

TOWARDS the End of the thirty-third Year of the Cycle, *Hiuen tſong* made his ignominious Retreat, and *So tſong* took Poſſeſſion of the Government, tho' his Father was ſtill living: He was a warlike Prince, who, with the help of his Prime Miniſter *Ko tſou y*, entirely overthrew the Army of Robbers, and diſperſed them. The Publick Tranquility was no ſooner ſettled, but he brought home his Father from the Province of *Se tchuen*, and conducted him into the Palace with all the Honours due to his Rank; but he did not long enjoy the Repoſe which his Son procured him, for he died in the thirty-eighth of the Cycle, and the ſeventy-eighth of his Age. Nevertheleſs *Ngan lo chan* plundered the Palace of *Tchang ngan*, and with the Riches, which he conveyed into the Province of *Ho nan*, he bought an hundred Elephants and Horſes, which had been taught to dance to the Sound of Inſtruments, and to preſent to the Emperor a Cup which they held in their Trunks. *Ngan lo chan* had a mind to procure himſelf this Diverſion; but as if theſe Beaſts had refuſed to acknowledge him for Emperor, in that they could never be drawn to do what he deſired, he was ſo inraged that he ordered them to be killed upon the Spot. The Perfidiouſneſs of this Traitor, who made uſe of his Maſter's Favour to ruin him, was not long unpuniſhed, for he was killed in his Bed by his own Son. The Parricide was murdered in his turn by *Se mong*, General of the Army, who, being deſirous to make the youngeſt of his Children his Heir, was likewiſe killed by his eldeſt Son. *So tſong* died in the thirty-ninth Year of the Cycle, and left the Crown to his Son *Tai tſong*.

Tai tſong, *the Eighth Emperor, reigned* 17 *Years.*

THE Beginning of this Reign proſpered very well by the Care of able Miniſters, in whom the Emperor

placed his Confidence; the Rebels were forced to return to their Obedience, and Peace was reſtored in the Empire: But it was of ſhort Continuance, for five of the moſt powerful Kings ſhook off the Yoke, and, refuſing to acknowledge the Emperor for their Maſter, pretended to reign abſolutely independent.

A Mandarin called *Fou hou tſien*, finding himſelf at the Point of Death, ordered his Head to be ſhaved after the manner of the Bonzes, whoſe Protector he was, and deſired to be interred according to their Ceremonies: We ſhall ſee this Example afterwards copied by many Grandees of the Empire, in the nineteenth Dynaſty.

In the eighth Year of this Reign more than 200000 *Tartars* made an Irruption into the Empire, and forced the Emperor to fly: His Palace was plundered, and theſe Barbarians, loaded with immenſe Treaſures, retired into their own Country. The Emperor, with the Aſſiſtance of the famous *Ko tſou y*, came back again to his Palace; the Elogium of this great General is to be ſeen upon the Stone-Monument which I ſpoke of more than once; there his Liberality is mentioned with Praiſe, and that he contributed much to his own Credit and Intereſt, by erecting Temples to the True God; ſome alſo conjecture that he had embraced Chriſtianity. The ſame Monument gives an account, that on the Day of our Saviour's Nativity the Emperor ſent rich Perfumes to the Church, and Fruits from his own Table to the Miniſters of the Goſpel. *Tai tſong* died in the fifty-third Year of his Age, and was ſucceeded by *Te tſong* his eldeſt Son.

Te tſong, *the Ninth Emperor, reigned 25 Years.*

THE Empire found no great Support from this Prince, for he paſſed his Time in trifling Employments, was of a timorous Nature, extremely miſtruſtful, and ready to lend an Ear to Flatterers: He was applauded for refuſing to receive Preſents from Strangers,

gers, which was look'd upon as a happy Omen: *The beſt Augury I can have*, ſays he, *is to ſee Wiſe Men about me.* He ſhewed one Sign of Diſintereſtedneſs, which gained great Commendation: When a great Sum of Money was offered him, inſtead of receiving it he ordered it to be diſtributed among his Soldiers.

In the third Year of this Reign the famous *Ko tſou y*, who had rendered ſuch important Service to the Empire, died in the eighty-fifth Year of his Age; he had been Prime Miniſter under four Emperors, and ſo great was the Reputation of his Probity, that it was univerſally ſaid He had not his Equal for many Ages: Such Confidence was placed in this Miniſter, that it may be truly affirm'd, That the Fate of the reigning Family was in his Hands: Tho' he attained to the higheſt Honours, and had acquired immenſe Riches, yet Envy it ſelf revered him, and he never felt its Stroke, and tho' he kept a ſplendid Houſe, his Liberality exceeded his Magnificence. He left eight Children, who all made themſelves memorable by the Honour with which they diſcharged the different Poſts their Merit had raiſed them to. *China* mourned three Years for this great Man, whom ſhe bewailed as her common Father. Cycle 53. A.D. 784.

The Power of the Eunuchs became ſo formidable, and their Inſolence increaſed to ſo great a degree, that on all ſides there was nothing but Revolts talked of, and the Emperor was obliged to levy a great number of freſh Troops to augment his Army, and to double the Taxes to maintain them: There was even a Tax laid upon Tea, which is the common Drink of the *Chineſe*. Theſe extraordinary Impoſitions exaſperated all Perſons, and the extreme Poverty of the People occaſioned infinite Thefts and Robberies: By good Fortune the Imperial Arms were victorious every where, and the Rebels being defeated Peace was reeſtabliſhed, and the People relieved. The Emperor at laſt attributed the Wars and Calamities to his own ill Deſtiny, and added, that part of theſe

Misfortunes was foretold him by the Aſtrologers: *Li mie*, his Prime Miniſter, made Anſwer, "Prince, "leave this kind of Talk to the Ignorant and Vulgar, "'tis not convenient for you and me to uſe it; for "according as we govern the State well or ill, ſo we "render our own Deſtiny happy or unhappy." This Prince died at the Age of ſixty-four, in the twenty-firſt Year of the Cycle; he had for his Succeſſor *Chun tſong* his Son.

Chun tſong, *the Tenth Emperor, reigned one Year.*

THERE was reaſon enough to hope for a happy Reign under this new Emperor, but he being attacked by a grievous Diſtemper, for which he could find no Remedy, abdicated the Crown, and delivered it to his Son *Hien tſong*.

Hien tſong, *the Eleventh Emperor, reigned* 15 *Years.*

THIS Prince had wonderful Penetration, Underſtanding, and Skill in diſ-entangling and diſpatching the moſt difficult Affairs, and a Firmneſs of Mind, which no Conſideration could conquer, in carrying on what he once undertook, and he gave ſolid Proofs of his Affection for his People in a time of Famine, by opening his Treaſures and publick Granaries in favour of the afflicted Provinces: He ſent the Grandees of his Court to inform themſelves of the Condition of his People, and to relieve them in proportion to their Want. In the thirty-ſixth Year of the Cycle, he ordered the Finger-bone of the Idol *Foe* to be brought in great Pomp from the Province of *Chen ſi*: The Chief Tribunal of Ceremonies ſtrongly oppoſed this whimſical Reſolution of the Emperor, boldly alledging that the execrable Remains of this Idol ought to be burnt; as they firmly perſiſted in their Determination, without regarding the Diſpleaſure of the Emperor, many of them were degraded, which is a common Puniſhment of the great Mandarins of the Empire: He fell into another piece of Folly, which

which coſt him his Life; for having ſought every where after the pretended Liquor of Immortality, which the Sect of *Tao* promis'd, to which he was devoted, the Eunuchs preſented this Drink to him, and it was believ'd that they poiſon'd him, for this unhappy Prince, after he took it, dy'd ſuddenly at the Age of Forty-three, and his Son *Mo tſong* ſucceeded him.

Mo tſong, *the Twelfth Emperor, reigned* 14 *Years.*

THE Choice which the laſt Emperor made of his Son *Mo tſong* to ſucceed him, was at firſt oppoſed by certain Lords, who had a Deſign to place another Prince upon the Throne, but their Projects miſcarrying they were put to death; and now ſeeing himſelf in quiet Poſſeſſion of the Crown, he granted, according to Cuſtom, a general Amneſty, and by paying too much Deference to the Advice of ſome of his Courtiers, he had the Imprudence to disband Part of his Troops; the Hardſhips which theſe diſmiſſed Soldiers underwent, obliged them to take Refuge among the Robbers, whoſe Number they increas'd. It was under this Prince that the Imperial Family of *Tang* began to decline from that State of Splendor which it had hitherto maintained, and the following Princes completed its Ruin.

He died at the Age of Thirty, after he had taken a Medicine which had been prepared for him: His Son *King tſong* ſucceeded him in the following Year, which was the forty-ſecond of the Cycle.

King tſong, *the Thirteenth Emperor, reigned two Years.*

IT was by the Election of the Eunuchs, who were now become Maſters, that *King tſong* mounted the Throne; and by the ſame Authority which they had uſurp'd, they depriv'd him of the Government not long after, in order to confer it on the Empreſs-Mother: The childiſh Behaviour of this young

Prince, and his Irregularities, were the Motives they made uſe of to diſpoſſeſs him, and to leave him no more than the empty Title of Emperor: This Prince returning from Hunting went into his Apartment to change his Cloaths, when the Candles being ſuddenly put out he was murder'd by the Eunuchs at the Age of eighteen Years, who placed his Brother *Ven tſong* in his Room.

Ven tſong, *the Fourteenth Emperor, reigned fourteen Years.*

THIS Prince had an Affection for Men of Letters, and the Sages of his Empire: He bore with Impatience the Power of the Eunuchs, and in the ninth Year of his Reign he took private Meaſures to deſtroy them; but the Eunuchs, perceiving the Snares which were laid for them, fell immediately with ſo much Fury upon the Miniſters, and the Guards of the Palace, that they ſlew above a thouſand Men, and many Families entirely periſh'd. Theſe Misfortunes, and ſtill others greater which the Emperor foreſaw, overwhelm'd him with Sorrow ſo ſenſibly, that he often endeavour'd to divert it, or drown it in Wine; but in ſpite of all his Endeavours, Grief ſeiz'd his Spirits to that degree that he decay'd inſenſibly, and at laſt died of a Conſumption in the fifty-ſeventh Year of the Cycle. The Eunuchs, who now took upon them to nominate Emperors, never thought of the Son of the Deceaſed, but choſe his Brother called *Vou tſong*, who was the fifth Son of the twelfth Emperor of this Dynaſty.

Vou tſong, *the Fifteenth Emperor, reigned ſix Years.*

THE ſuperior Qualifications of this Prince juſtify'd the Preference they gave him before the Son of the laſt Emperor; he had an Inclination for War, and dreaded neither Danger nor Fatigue; he drove the *Tartars* out of the Province of *Chan ſi*, who had forti-

fortify'd themſelves in that Place, and cleared ſeveral Provinces of the Empire of the Robbers, who got together in Troops, and made great Havock therein: He had an exquiſite Judgment, which ſeldom deceived him in the Choice he made of his Miniſters; 'twas he who eſtabliſh'd, or rather reviv'd a Law, which is ſtill obſerved, that obliges all the Mandarins of the Imperial City to do their Duty, upon whom the other Mandarins diſperſed in the Provinces are dependent; this Law enjoins that every five, or at leaſt ſeven Years, the Conduct of the chief Officers of the Empire, in the Execution of their Charge, ſhould be ſtrictly examined into; and it is a conſtant Practice, that every one of theſe Mandarins ſhould deliver in Writing a ſincere and particular Confeſſion of all the Faults he has been guilty of, and intreat the Emperor's Pardon; and if it happen'd that in this humble Confeſſion, which they were obliged to make, they excuſed their Faults, or diſguiſed and extenuated their Guilt, they had then no Favour to expect, and were inevitably deprived of their Employments.

This Emperor did not live long enough for the Good of his People, being but thirty-three Years old when he died, which happened in the third Year of this new Cycle. The Eunuchs rejected his Son, and in his ſtead elected *Suen tſong*, the youngeſt Son of the eleventh Emperor of this Dynaſty. Cycle 54. *A. D.* 844.

Suen tſong, *the Sixteenth Emperor, reigned thirteen Years.*

'TIS probable that the ſlender Capacity, which this Prince diſcovered in his Infancy, induced the Eunuchs to prefer him to all others, rightly judging that the leſs capable the Emperor was of governing himſelf, the more they would be Maſters; but they were miſtaken, for *Suen tſong* was no ſooner upon the Throne but he appeared another Man, and all the Qualities which conſtitute a great Prince ſhined in him:

His

His Wiſdom, Judgment, Moderation, Equity, Application to Affairs, and Love for his People, made them look upon him as a perfect Copy of *Tai tſong*, the ſecond Emperor of the Dynaſty, whoſe Memory was ſtill revered throughout the Empire: Whatever Merit this Prince had, he could not curb the Power of the Eunuchs: His Prime Miniſter, *Hou tao*, preſented a Memorial to him, in which he adviſed him to be inexorable with regard to thoſe Eunuchs who ſhould commit any Fault, and not to ſupply the Places of thoſe who die, that their Number leſſening by little and little, it might be more eaſy to deſtroy them; this Project, being diſcovered by the Eunuchs, produced mortal Enmities between them and the Miniſter, the Troubles growing greater than ever. The *Chineſe* Writers blame this Prince for admitting to his Court the Sectaries of *Tao*, in order to procure, by their means, the pretended Drink which renders Men immortal, upon which one of his Miniſters repreſented to him, that the beſt Method to procure himſelf a long and happy Life was to controul his Appetites, ſubdue his Paſſions, and practiſe Virtue: *Moſt of the Emperors, your Predeceſſors*, added he, *would have arrived to extreme old Age, if they had followed the Advice which I give you:* Scarce had he taken the Drink which the Sectaries gave him, but he ſaw himſelf devoured by Worms which ſwarm'd in his Body, and in few Days after he died, at the Age of fifty Years, being ſucceeded by his Son *Y tſong*, who was elected by the Eunuchs.

Y tſong, *the Seventeenth Emperor, reigned fourteen Years.*

THE Haughtineſs and Pride of this Prince, his Prodigality, Luxury, and exceſſive Debaucheries, raiſed a general Cry againſt him: In the fourteenth Year of his Reign he brought into his Palace, in great Pomp, a Bone of the Idol *Foe*, and three Months

Months after dy'd, at the Age of thirty-one Years. The *Chineſe* Writers attribute his Death, and the Troubles which follow'd, to his extravagant Paſſion for this Idol: The Eunuchs placed his Son *Hi tſong* in his Room.

Hi tſong, *the Eighteenth Emperor, reigned fifteen Years.*

THE Eunuchs, who were abſolute Maſters, ſettled this Prince upon the Throne, being but twelve Years old. He ſpent his Time in Play and Muſick, in Riding and Shooting, while on all ſides, but eſpecially in the Northern Provinces, there was nothing to be ſeen but Tumults and Revolts; the Taxes wherewith the People were loaded, the Famine cauſed by the overflowing of Rivers, and by the Graſs-hoppers which deſtroy'd the Corn, increaſed the Number of the Rebels; *Hoan tſiao*, who was of the Province of *Chan tong*, being at the Head of them, went and laid Siege to the Imperial City, and having drove his Sovereign away, cauſed himſelf to be proclaimed Emperor: A young Man twenty-eight Years old, called *Li ke yong*, to whom was given the Name of *To yen long*, becauſe he had but one Eye, commanded the Imperial Troops, and attack'd the Captain of the Rebels; at firſt he was repuls'd, but rallying his Soldiers, he return'd to the Charge with ſo much Fury that he obtain'd a compleat Victory, and brought the Emperor back in Triumph to his Palace; for theſe Services he was rewarded with the Principality of *Tſin*, and his Son became the Founder of the fifteenth Dynaſty.

The Emperor did not enjoy the Fruit of this Victory above three Months, for he dy'd in the forty-fifth Year of the Cycle, at the Age of twenty-ſeven, and the Eunuchs ſet the Imperial Crown on the Head of *Tchao tſong*, who was the laſt Emperor's ſixth Son.

Tchao

Tchao tſong, *the Nineteenth Emperor, reigned ſixteen Years.*

THIS Prince, who wanted neither Underſtanding nor Courage, ſhewed great Marks of his Eſteem for Men of Learning, and for his principal Miniſters of State, hoping, by their help, to be able to reſtore by degrees the Affairs of the Empire, which were in a very bad Situation, by reaſon of the great Authority the Eunuchs had uſurped, and of the Multitude of People who every where were diſpoſed to revolt; in order to this, he judg'd it moſt neceſſary to begin with the Deſtruction of the Eunuchs; but as he was conſidering of the moſt proper Methods to bring this about the Eunuchs, ſuſpecting his Deſigns, came ſuddenly upon him with a great number of Soldiers well armed, ſeized his Perſon, and ſhut him up in a remote Apartment under a ſure Guard, leaving a Hole in the Wall through which to convey Victuals to him; the Prime Miniſter, *Tſou yu*, having diſcover'd the Place where the Emperor was confined, ſent thither a number of reſolute Fellows well armed, who ſlew the Guards, releas'd the Emperor, and brought him to his Palace. *Tchou uen*, Captain of the Band of Robbers, being invited by the Prime Miniſter to come to the Emperor's Succour againſt the Eunuchs, arriv'd juſt at the time that this Prince publiſh'd an Edict for extirpating the Eunuchs, reſerving only thirty of the youngeſt of them for the ſervile Offices of his Palace, and executed this Commiſſion with ſuch Rigour, that many hundreds of the Eunuchs were maſſacred. *Tchou uen* had appeared loyal hitherto, but Ambition, which ſeized his Heart, rendered him treacherous ſoon after; he killed the Prime Miniſter who was ſo ſtrongly attach'd to his Prince, and obliged the Emperor to remove his Court from the Province of *Chen ſi* to that of *Ho nan*, and the Empe-

ror

ror had no ſooner eſtabliſh'd his new Court there, but the Traitor *Tchou uen* murder'd him, which happen'd in the firſt Year of the Cycle, and in the thirty-eighth Year of this Prince's Age. The Rebel immediately placed the Imperial Crown on the Head of *Tchao ſuen tſong*, Son of the deceaſed Emperor, till he could take it himſelf with Safety.

Tchao ſuen tſong, *the Twentieth Emperor, reigned two Years.*

THIS young Prince was ſcarce two Years upon the Throne, when ſeeing plainly that he ſhould be ſacrificed, as well as his Father, to the Ambition of the perfidious *Tchou uen*, choſe voluntarily to reſign the Crown to him to prevent his committing a freſh Crime, and to ſave his own Life: The Uſurper, who took the Name of *Tai tſou*, gave him a Principality, which he held no longer than three Years, being kill'd at the Age of Seventeen, and with him ended the Family of *Tang*. The Five following are counted by the *Chineſe* as ſmall Dynaſties, as well as the Five which precede the Dynaſty of *Tang*; they call theſe *Heou ou tai*, i. e. *The five latter Dynaſties*; they reſemble the former in Wars, Revolts, and Parricides, which ſo often ſtained the Throne; but they differ in the Number of Princes, and in the Time of their Duration. The five former reckon twenty-four Emperors in the ſpace of 198 Years, whereas theſe latter laſted not one Cycle, and reckon no more than thirteen Emperors: The warlike Nation called *Sie tan*, inhabiting the Country which goes at this time by the Name of *Leao tong*, being exceedingly increaſed by many Colonies that came from *Corea*, created much Trouble to the following Emperors.

The Fourteenth Dynaſty, called Heo Leang, *which had two Emperors in the Space of* 16 *Years.*

Tai tſou, *the Firſt Emperor, reigned ſix Years.*

DURING theſe Times of Confuſion many Principalities fell off by degrees from the Body of the Empire, and every one of theſe Sovereigns govern'd his own petty State according to his own Fancy, yet without diſcontinuing his Homage to the Emperor: *Tai tſou* fixed his Court in the Province of *Ho nan*, but did not long wear the Crown which he had uſurp'd by ſo much Treachery, being murder'd at the Age of ſixty-two Years by his eldeſt Son, but ſucceeded by his third Son *Mo ti.*

Mo ti, *the Second Emperor, reigned ten Years.*

MO TI was only a petty Prince; when he heard the News of his Father's Death, he inſtantly march'd at the Head of his Forces and engag'd his Brother's Army, which he intirely defeated, kill'd the Parricide, and aſcended the Throne the tenth Year of the Cycle. Towards the thirteenth Year a barbarous People of the North, called *Sie tan*, who afterwards were named *Leao*, laid the Foundation of their Government, which in the ſpace of 209 Years reckons a Succeſſion of nine Princes.

Tchouang tſong, Son of the famous Warrior *Li ke yong* beforemention'd, who had done ſuch Service to the State under the eighteenth Emperor, took advantage of theſe Troubles to gain a Crown, which he found himſelf more worthy to wear than the Uſurper; he commanded an always victorious Army, and having taken ſeveral Towns he engag'd the Emperor's Army, which was cut to Pieces: *Mo ti* in Deſpair

Deſpair ſlew himſelf, and with him his Family was extinct.

The Fifteenth Dynaſty, called Heou Fang, *containing four Emperors in the Space of* 13 *Years.*

Tchouang tſong, *the Firſt Emperor, reigned three Years.*

TCHOUANG TSONG inherited the Martial Temper of his Father, being inured to the Hardſhips of War from his Youth: In all his Campaigns he lay on the Ground, and for fear of ſleeping too long wore a Bell about his Neck.

This Prince would have deſerv'd a Place among the greateſt Heroes of his Country, if he had not obſcur'd the Glory of his earlier Years by Idleneſs and Luxury; he not only delighted in ſeeing Plays, but would alſo debaſe himſelf ſo low as to act a Part to give a trifling Diverſion to his Queens and Children; and he employ'd his Time in ſo many other frivolous Amuſements, that he was deſpiſed by his Subjects: He was moreover ſo ſordidly covetous, that altho' he was immenſely rich, yet he would never open his Coffers for the Relief of his People.

At length, in a Sedition of the Army, he was wounded by an Arrow, of which he dy'd the twenty-ſecond Year of the Cycle; but it is not known whether the Stroke was given by Deſign or Chance: *Ming tſong* was elected Emperor by the Grandees.

Ming tſong, *the Second Emperor, reigned eight Years.*

THE Father of the late Emperor had adopted *Ming tſong*, tho' he was not a Native of the Empire: This Prince had acquired a general Eſteem, and he perfectly anſwer'd the People's Expectations; he is chiefly

chiefly prais'd for his Liberality, Moderation, Love of Peace, and a particular Affection for his Subjects: Tho' he was illiterate, he gave frequent Marks of his Esteem for Learned Men: THE ART OF PRINTING WAS INVENTED IN HIS REIGN.

The *Chinese* Writers also praise his Piety and Modesty, and affirm that every Night he burnt Perfumes to the Honour of the Lord of Heaven, and implor'd his Assistance in these Words, "I was born "a Barbarian, in a savage Country, yet in the "midst of the Troubles that disturb'd this Empire "I was chosen to govern it: I make but one Re-"quest, which is, that the heavenly Majesty would "condescend to watch over my Conduct, and send "me wise and experienced Men, whose Counsel may "aid me to govern without Error:" And indeed he had always in his Palace a great Number of wise Men, by whose Counsel he made many excellent Regulations, and, among others, that which excludes Eunuchs from all publick Employments.

The same Writers attribute to the Piety of this Prince the Birth of that illustrious Man, who was afterwards the Founder of the nineteenth Dynasty, the profound Peace the Nation enjoy'd, and the Plenty which reign'd in all the Provinces of the Empire: Among the many wise Counsellors of this Prince, a *Colao*, named *Fong tao*, is highly praised for his great Knowledge and Integrity: He used to say, "That "a State is to be govern'd with the Care and Pene-"tration that is required of a Person that manages a "Horse: I have often (said he) travelled on Horse-"back in very rough and mountainous Countries, "and never got any Hurt, always taking care to "keep a stiff Rein; but in the smoothest Plains, "thinking the same Care needless, and letting loose the "Reins, my Horse has stumbled and put me in dan-"ger; the Government of a State is the same Case, "for when it is in the most flourishing Condition, a

"Prince

" Prince ought not to abate any thing of his uſual " Vigilance."

Ming tſong dy'd in the ſixty-ſeventh Year of his Age, and the thirtieth of the Cycle, and left the Crown to his Son *Min tſong*.

Min tſong, *the Third Emperor, reigned one Year.*

Min tſong was ſcarce ſeated on the Throne, when *Che king tang*, Son-in-law of the late Emperor, came with an Army of 50000 Men, which was levied by the People of *Leao tong*, and making himſelf Maſter of the Palace, depriv'd *Min tſong* of his Life and Crown: This Prince was murder'd in the forty-fifth Year of his Age, and *Fi ti* his adopted Son was his Succeſſor, who was before named *Lo vang*.

Fi ti, *the Fourth Emperor, reigned one Year.*

Fi ti not being able to reſiſt the Murderer of his Father, fled to a Town called *Guei tcheou*, where ſeeing himſelf in danger, he ſhut up himſelf and his Family in a Palace, with every thing he had of any Value, which he ſet on fire, and periſh'd in the Flames. *Che king tang* became Emperor by the Extinction of this Dynaſty, and took the Name of *Kao tſou*.

The Sixteenth Dynaſty, named Heou tſin, *which contains two Emperors in the Space of* 11 *Years.*

Hao tſou, *the Firſt Emperor, reigned ſeven Years.*

THE General of the Forces of *Leao tong*, who had ſo much contributed to the Advancement of *Kao tſou*, ſcrupled to acknowledge him for Emperor,

and would have taken the Title himſelf; ſo that *Kao tſou*, not caring to undertake a new War, purchaſed a Peace at the Expence of the Honour of his Country, for, to gratify the *Tartarian* General, he yielded to him ſixteen Towns of the Province of *Pe tche li*, which were the neareſt to *Leao tong*, and engaged to give him annually 300000 Pieces of Silk; this imprudent Donative very much augmented the Force and Power of a warlike and turbulent People, and was the Cauſe of numberleſs Wars which afflicted *China* upwards of four hundred Years.

Kao tſou dy'd in the thirty-ninth Year of the Cycle, aged fifty-one Years, and his Nephew, *Tſi vang*, was elected by the Grandees.

Tſi vang, *the Second Emperor, reigned four Years.*

THE barbarous People of *Leao tong* ſoon breaking the Treaty, made a ſudden Irruption into the Empire; the Emperor oppos'd them with an Army ſufficient to have given them a Repulſe, which he intruſted to *Lieou tchi yuen*; but this General concealing a violent Ambition, under an Appearance of Zeal, made ſhort Marches, and by affected Delays gave the Barbarians an Opportunity to make the Emperor Priſoner, who ſeeing himſelf dethron'd was contented to accept a ſmall Sovereignty, where he ended his Days.

Lieou tchi yuen took poſſeſſion of the Crown by the Name of *Kao tſou*, and was the Founder of the following Dynaſty.

The Seventeenth Dynasty, called Heou Han, *which reckons only two Emperors in the Space of four Years.*

Kao tsou, *the First Emperor, reigned two Years.*

THE Troops of *Leao tong* finding no Resistance, ravag'd all the Northern Provinces, and were marching to the South, but being stop'd by considerable Bodies of Troops which possess'd the Passes, occasion'd the *Tartarian* General to say, he could not have believ'd the Conquest of *China* would have prov'd so difficult; wherefore retiring to his Country, he contented himself with getting a rich Booty.

During these Transactions, *Kao tsou* dy'd in the fifty-fourth Year of his Age, and the next Year, which was the forty-sixth of the Cycle, his Son *Yn ti* succeeded.

Yn ti, *the Second Emperor, reigned two Years.*

THE Youth of this Prince gave occasion to the Eunuchs to raise Commotions, by which they endeavoured to regain their Authority, while the Army was employ'd, at a distance from the Court, in opposing the *Tartars* of *Leao tong*.

This Army was commanded by *Ko guei*, who fought several Battles with the Barbarians, in which he was always victorious, and restored Peace to the Northern Provinces; but at the same time the Court was in Confusion, for the Intrigues of the Eunuchs raised a Sedition, in which the Emperor was kill'd, being twenty Years old. The Empress placed his Brother on the Throne, who was scarcely seated before *Ko guei* arriv'd with Triumph from his glorious Ex-

pedition, when the Army cover'd him with the Banners of the Empire, and proclaim'd him Emperor.

The Empreſs abandoned the Intereſt of the Brother of *Yn ti*, and paid the General the Honours due to a Sovereign, and he in Acknowledgment always reſpected her as a Mother: He took the Name of *Tai tſou*.

The Eighteenth Dynaſty, named Heou Cheou, *which contains Three Emperors in the Space of nine Years.*

Tai tſou, *the Firſt Emperor, reigned three Years.*

THE new Emperor fix'd his Court in the Capital of the Province of *Ho nan*; he viſited the Sepulchre of *Confucius*, and to honour his Memory gave him the Title of King.

Some of his Courtiers telling him that this Honour ill became a Man who had been always a Subject, not only to the Emperors, but alſo to a petty King, *You are miſtaken*, reply'd the Emperor, *we cannot give too much Honour to a Man who has been the Maſter of Kings and Emperors.* Some believe that about this time the Sect of *Mahomet* firſt appeared in this Country, but other Authors ſay it was eſtabliſhed here in the thirteenth Dynaſty of *Tang*.

Tai tſou dy'd at the Age of fifty-three, in the fiftieth Year of the Cycle, leaving no Heirs, but was ſucceeded by *Chi tſong* his adopted Son.

Chi tſong, *the Second Emperor, reigned ſix Years.*

THE Love of Sciences, and the Proofs which *Chi tſong* had given of his Bravery and Skill in the Art of War, were the Steps by which he aſcended the

the Throne; but he was modeſt in the height of his Grandeur, and always kept in his Palace a Plow and a Loom to remind him of the Station and hard Labour of his Anceſtors.

In a Time of Scarcity he open'd all the publick Granaries, and order'd the Rice to be ſold at a very low Rate, for which the People were to pay when they were able; but the Officers of the Granaries repreſenting that the Poor could never pay, *How!* ſays the Emperor, *don't you know they are my Children, and that I am their Father? Was a Father ever known to let his Child periſh for Hunger, for fear of loſing what he lent him?* At the ſame time he melted all the Statues of Idols to coin Mony, which was become very ſcarce. Several little Sovereigns, who had been a long time independant, were ſo charm'd with the Fame of this Prince's Virtues, that they voluntarily ſubmitted to his Authority: A Memorial was preſented to him on the proper Means for recovering the Countries the Empire had loſt during the late Troubles, which he was conſidering how to put in Execution when Death interrupted his Projects, which happen'd in the fifty-ſixth Year of the Cycle, and the thirty-ninth of his Age; his Son, *Cong ti*, who was ſeven Years old, ſucceeded him.

Cong ti, *the Third Emperor, reigned ſome Months.*

CHI TSONG had put his Son *Cong ti* under the Protection of his *Colao*, named *Tchao quang yu*, who had diſtinguiſh'd himſelf in the Army, and done great Services to the State; the tender Age of this Prince, and the great Abilities of his Protector, made the great Officers of the State and Army reſolve to place him on the Throne inſtead of the young Prince; they went therefore to his Palace, and finding him in Bed, ſaluted him Emperor, and cloath'd him in a yellow Habit, which is the Imperial Colour. *Cong ti* was made a tributary Prince in the Room of one lately diſplac'd,

and thus ended this Dynasty: *Tchao quang yu* took the Name of *Tai tsou*, and accepted the Crown with this Condition, That his Mother should always take place of him upon all Occasions.

The Nineteenth Dynasty, named Song, *which contains eighteen Emperors in the Space of* 319 *Years.*

Tai tsou, *the First Emperor, reigned seventeen Years.*

NINE Emperors of this Dynasty kept their Courts for 160 Years in the Northern Provinces of *China*, the others resided 152 Years in the Southern Provinces.

Under this Dynasty the Empire began to take Breath, after the many Disorders, Wars, and other Misfortunes it had suffer'd; these continual Storms were succeeded by a long Calm, and the Blessings which Peace generally procures had been more lasting, if all the Princes of this Family had prov'd as warlike as they were learned.

Tai tsou possess'd all the Qualities which the *Chinese* wish for in an Emperor, being a Prince of great Judgment, diligent in Business, sober, prudent, liberal, affectionate to his People, modest, frugal, good-natur'd, and naturally inclin'd to Clemency, which appear'd in his moderate Punishment of Criminals, and his mild and affable Behaviour to those he vanquish'd; he commanded the four Gates of his Palace, which fronted the four Quarters of the World, to be left always open, desiring, as he said, that his House should be like his Heart, always open to his Subjects. By this Character of Goodness and Affability he regain'd the Obedience of ten little Sovereigns, and made Peace between these Princes, who had been long engag'd in continual Wars.

Cycle 56. A.D. 964.

Intending

Intending to baniſh Luxury from the Empire, he began by reforming himſelf and the Court, and wore only a plain and modeſt Habit, forbidding his Daughters to wear Jewels.

To honour the Memory of his Anceſtors, he gave the Title of Emperor to his Father, his Grandfather, his Great-Grandfather, and his Great-Grandfather's Father, and made his Mother Empreſs, who was eſteem'd a Pattern of Prudence andModeſty. When the Lords came to congratulate her on the Promotion of her Son, ſhe did not ſhow the leaſt Sign of Joy; at which they being ſurpriz'd, ſhe ſaid, "I "have been told that the Art of Ruling well is very "difficult; if my Son governs his Subjects with "Wiſdom, I ſhall receive your Compliments with "Pleaſure; if not, I ſhall readily forſake theſe Ho- "nours to finiſh my Days in my former Station."

A Year before her Death ſhe conjur'd her Son not to be guided, by the partial Tenderneſs of a Father, in naming a Succeſſor, but rather to make Choice of his Brother: She added, "Remember, my Son, that "you owe the Crown much leſs to your own Me- "rit, than to the Infancy of the Prince of the pre- "ceding Family."

During a ſevere Winter, the Emperor reflecting on the Hardſhip his Army endur'd, which was oppoſing the *Tartars* of *Leao tong* in the Northern Provinces, and being touch'd with Compaſſion at what they were like to ſuffer from the Rigour of the Weather, he pull'd off his Garment which was lin'd with Furrs, and ſent it to the General, telling him, *That he wiſh'd he could make the ſame Preſent to each of his Soldiers:* It is hard to conceive how greatly this Action of the Emperor rais'd the Courage and Ardor of his Troops.

This Prince order'd an Examination for the Officers of his Army, like that for the Men of Letters, that thoſe who aſpire to Poſts in the Army are obliged to paſs through, and do not riſe to the Chief Em-

ployments till they have given Proofs of their Capacity, by their Writings on the Art of War, and by their Dexterity in Horſemanſhip, and Shooting in the Long Bow. Among the famous Men of this Reign, two are particularly diſtinguiſhed, one in the Magiſtracy, the other in the Army, the firſt was called *Tchao pou*, the ſecond *Kao pin*.

Tchao pou, who was of the Emperor's Council, was continually preſenting ſome Petition or Memorial to admoniſh him of his Duty: One Day the Emperor being tired with ſo many Remonſtrances, took his Petition and tore it before him: *Tchao pou* very calmly gather'd up the Pieces, and going home joyn'd them together in the beſt manner he could: The very next Day he appear'd before the Emperor with the moſt reſpectful Behaviour, and preſented the ſame Petition.

The Emperor, far from being angry with his Miniſter, admired his Conſtancy and Reſolution, and to reward his uncommon Virtue made him Chief *Colao*.

He gave on another Occaſion a great Proof of his Love for his People: The Town of *Nan king* was beſieg'd by *Kao pin*, and reduced to the laſt Extremities; the Emperor, foreſeeing the Slaughter which would certainly happen on the taking this Place, feigned himſelf ſick; the great Officers were alarm'd, and ſurrounding his Bed, every one was propoſing ſome Remedy; "The moſt effectual Remedy, reply'd the Em-
"peror, and from which I expect a Cure, depends
"only on you: Swear that you will not ſhed the
"Blood of the Citizens." They all ſwore accordingly, and the Emperor ſeem'd immediately to recover.

The Generals took ſuch wiſe Precautions, that the Lives of very few of the Inhabitants were ſacrificed to the Rage of the Soldiers.

And even this drew Tears from the Emperor:
"Alas! ſaid he, what a melancholy thing is War,
"which cannot be carried on without deſtroying in-
"nocent

" nocent Perſons ! " And as the Town had ſuffered by Famine during the Siege, as ſoon as it was taken he ſent 100000 Meaſures of Rice to be divided among the People.

For the Encouragement of Learning he viſited the Birth-place of the celebrated *Confucius*, and compoſed an Oration in his Praiſe: He alſo beſtow'd on one of his Deſcendants a Title of Honour, which gave him a conſiderable Rank in the Empire. *Tai tſou* died the thirteenth Year of the Cycle, having nam'd his Brother *Tai tſong* to ſucceed him, as he had been adviſed by his Mother on her Death-bed.

Tai tſong, *the Second Emperor, reigned* 21 *Years.*

TAI TSONG was a Prince of great Moderation, and a general Patron of learned Men; he was learned himſelf, and imploy'd part of the Day in Reading: He had a Library which contained 80,000 Volumes.

In an Expedition which he undertook to ſubdue a little Kingdom, and make it a Province of the Empire, he laid Siege to the principal City, and there happening one Night a great Diſturbance in the Camp, which was commanded by *Tchao* the Emperor's Brother, the next Day a Report was ſpread, that a Project of the Soldiers, to ſet *Tchao* their General on the Throne, was the Occaſion of the Tumult, the Emperor concealing his Reſentment employ'd himſelf wholly to reduce the Town: Some time after it was taken, his Brother in Converſation ſaid, *He wonder'd that thoſe who had diſtinguiſhed themſelves in the Siege were ſo long unrewarded: I expected*, anſwer'd the Emperor, *that you would reward their Services.*

This Anſwer ſo vex'd *Tchao* that he kill'd himſelf before Night: When the Emperor heard of his Brother's Death, he fainted and ſhed a Flood of Tears, often embraced his Body, and cauſed his Funeral Obſequies to be perform'd with great Solemnity.

He

He paſſionately wiſh'd to recover thoſe Towns his Predeceſſors had yielded to the *Tartars* of *Leao tong*; but the Commander in Chief of his Army, *Tchang ſi hien*, always diſſuaded him from this Undertaking: *It is proper firſt*, ſaid he, *to ſecure the Peace of the Empire, and when that is well eſtabliſhed, we ſhall more eaſily reduce theſe Barbarians.*

The Emperor not following this Counſel, ſeveral Battles were fought, in which ſometimes the *Chineſe* and ſometimes the *Tartars* gain'd the Advantage. The General *Tchang ſi hien* made uſe of a remarkable Stratagem to raiſe the Siege of a Town; he detach'd 300 Soldiers carrying each a lighted Torch, with Orders to approach the Enemy's Camp, who being ſurpriſed at ſuch a Number of Lights, thought that the whole Army was pouring upon them: Struck with a general Panick they immediately fled, and the General having laid Ambuſcades in all their Paſſages, very few of the Fugitives eſcap'd Slaughter. This Prince died at the Age of fifty-nine Years, and was ſucceeded by his third Son *Tchin tſong*.

Tchin tſong, *the Third Emperor, reigned 25 Years.*

TCHIN TSONG began his Reign in ſuch a Manner as gave the People great Expectations: Upon the Appearance of a Comet, which was look'd upon as a Preſage of ſome Calamity, he publiſh'd an Edict, that they ſhould let him know his Faults, in order to amend his Conduct, thereby to avert the Evil which threatned the Empire, and at the ſame Time remitted 10000000 of the Taxes, and ſet 3000 Priſoners at Liberty. He thought himſelf indebted to the Sovereign of Heaven for his Son who was now born, becauſe he had for ſome time paſt addreſſed continual Prayers to him for an Heir to ſucceed him.

The *Tartars* of *Leao tong* having laid Siege to a Town in the Province of *Pe tche li*, the Emperor march'd thither with his Army, and his Arrival,

which

which was ſudden and unexpected, ſo terrified the Barbarians, that they inſtantly raiſed the Siege. The Emperor was adviſed to take Advantage of their Conſternation, and regain the Country which had been yielded to the *Tartars*, and is blam'd for neglecting to purſue his Victory, and for making a Treaty, after their ſhameful Retreat, as diſadvantageous as if he had been beaten; for he gave them 100000 *Taels*, and agreed to pay annually 200000 Pieces of Silk.

His Credulity is alſo blam'd, which gave Encouragement to Magic, and many other Superſtitions: In the eleventh Year of the Cycle, being told that a Book fell from Heaven near one of the Gates of the Imperial City, he immediately thought of going in Perſon to receive the Celeſtial Gift: His *Colaos* endeavour'd to prevent ſuch an imprudent Step, by repreſenting in ſtrong Terms, that it was only an Impoſture of ſome idle People to flatter the Emperor, and that the Book ought to be burnt; he remain'd ſome time in Suſpenſe, but at laſt reſolv'd to follow his firſt Deſign, becauſe, as he ſaid, a Spirit had appear'd to him in a Dream about a Year before, and promiſed him this wonderful Book. He ſet out directly afoot with ſeveral of his Courtiers, and receiv'd this miraculous Book with the greateſt Reſpect, and built a Temple on the Place where it fell.

Upon Examination it appear'd to be full of Enchantments, and contain'd all the Principles of the abominable Sect of *Tao*; concerning which an Interpreter, named *Hou ſin gnan*, obſerves, that from this fatal Time the Reſpect and Honour due to the Sovereign of Heaven has very much decreaſed among great Numbers of the *Chineſe*.

In the ſixteenth Year of his Reign he cauſed all the People to be number'd, who by their Station might be employ'd in Agriculture, and there were found 21976965 Perſons able to cultivate the Lands. This Number does not comprehend the Magiſtrates, the Learned,

Learned, the Eunuchs, the Soldiers, the Bonzes, nor thoſe who live on the Rivers in floating Towns, of whom there is an incredible Number.

A *Colao*, named *Van tan*, being at the Point of Death, call'd his Children, and ſpake to them as follows; "My Conſcience does not reproach me for "having done any thing againſt the Intereſt of the "Emperor or the Publick Good, but there is one "thing I cannot forgive my ſelf, and that is not ha-"ving adviſed the Emperor to burn that pernicious "Book which he received with ſo much Reſpect. I "deſire to be puniſhed for it after my Death; where-"fore, my Children, I command you, as ſoon as I "am dead to ſhave my Head and my Face, and "bury me like a wretched Bonze, without Cap or "Girdle." The Emperor having reprinted the ancient Books, to diſperſe them thro' the Empire, died the fifty-ninth of the Cycle, aged fifty-nine Years. *Gin tſong* his ſixth Son by his ſecond Queen was his Succeſſor.

Gin tſong, *the Fourth Emperor, reigned* 41 *Years.*

GIN TSONG was but thirteen Years old when he was proclaim'd Emperor: The Empreſs govern'd during his Minority, and continued in Power till her Death, which happen'd eleven Years after the Acceſſion of this Prince, who always paid the ſame Deference to her, as if ſhe had been his own Mother. As ſoon as he took the Government upon himſelf, his whole Employment was to preſerve the Peace of his Dominions, and to make his Subjects taſte the Sweets of it: His pacifick Diſpoſition raiſed the Courage and Ambition of the *Tartars* of *Leao tong*, and they had renew'd the War if the Emperor had not bought a Peace on moſt ſhameful Conditions.

The beſt thing he did was clearing his Palace of all the Idols and their Worſhippers: When the Empire ſuffer'd by a great Drought in the twenty-ſixth Year

Year of his Reign, a plentiful Rain following was the Cauſe of a publick Rejoycing, and all the great Officers complimented the Emperor on this Occaſion. "All the Time, ſaid this Prince, that my People "ſuffer'd, I never fail'd daily to burn Incenſe, and "lift up my Hands to Heaven. Hearing the Noiſe "of Thunder in the Night, I roſe haſtily out of "Bed and went into my Garden, and as ſoon as the "Rain fell I proſtrated my ſelf on the Earth to re-"turn Thanks to the ſupreme Lord: The Favour "I ask of you is to ſpeak boldly what you think "amiſs in my Behaviour; perhaps I have only the "empty Title of Emperor, and am blind to my "own Defects, being dazzled by the Splendor of "my Greatneſs: I ſee of what Importance it is to "addreſs my Prayers to Heaven Morning and Even-"ing with a clean Heart."

The great Deſire he had of a Son made him divorce the Empreſs; ſome approv'd this Conduct, but this was generally look'd upon as a Blemiſh in his Character; but he was univerſally applauded for the Succour he ſent his Subjects, by the Counſel and Care of a *Colao* nam'd *Fou pié*, which ſav'd the Lives of 500000 People, who were ready to periſh with Hunger. About the ſame time he had another Vexation; *Hien tſong*, ſeventh King of the *Leao tong Tartars*, ſent an Embaſſy to demand the Reſtitution of ten Towns in the Province of *Pe tche li*, which had been retaken by the Founder of the eighteenth Dynaſty: The Emperor, who was fond of Peace, diſpatch'd *Fou pié* to the *Tartar* Prince, and inſtead of the Towns he demanded, engaged to pay him yearly 200000 *Taels*, and 300000 Pieces of Silk; and to complete his Diſgrace made uſe of the Character *Na* in the Treaty, which ſignifies a *Tributary*. After he had divorced the Empreſs he married the Grand-daughter of the famous *Kao pin*, but had no Heirs by this Princeſs. Finding himſelf near his End, he was oblig'd

to

to name *Yng tſong* for his Succeſſor, who was the thirteenth Son of his Brother; he died at the Age of fifty-four, in the fortieth Year of the Cycle.

Yng tſong, *the Fifth Emperor, reigned four Years.*

THE firſt Year of the Reign of *Yng tſong* there was ſome Difference between him and the Empreſs, who had a Share in the Government, the Vexation of which had given him a Fit of Sickneſs: Upon his Recovery he made the Empreſs a Viſit, which was contrived by his *Colao*, *Hoan ki.*

This wiſe Miniſter, having ſhow'd them the Misfortunes their Quarrels would produce, exhorted the Emperor in particular to pay the Empreſs the Reſpect and Duty of a Son, tho' ſhe was not his Mother, and tho' ſhe ſhould prove of a diſagreeable Temper. He repreſented to him that Virtue was eaſily practiſed among our Friends, whoſe Complaiſance engages our Affection, but that we do not deſerve to be call'd Virtuous till we have been tried, and ſupport the Character in the midſt of Oppoſition; that he ſhould have always in remembrance the Example of the great Emperor, whoſe Reſpect and Obedience were never diminiſhed by the harſh Uſage of a barbarous Father, and a cruel Step-mother. The Care of this Miniſter perfectly reconcil'd the Emperor and Empreſs, and the Reconciliation was ſo ſincere, that ſhortly after the Empreſs intirely reſign'd her Part of the Government.

The *Colao*, nam'd *Sou ma quang*, flouriſh'd at this Time, who is one of their beſt Hiſtorians: He is the Author of a Hiſtory compiled from above 2000 Volumes; his Annals begin with *Heang ti*, the third Emperor of *China*.

Yng tſong died the forty-fourth Year of the Cycle, aged thirty-ſix: He was ſucceeded by his Son *Chin tſong*.

Chin tſong, *the Sixth Emperor, reigned* 18 *Years.*

THIS Prince had more Courage than Conduct: He paſſionately deſired to deliver the Northern Provinces from the Yoke of Barbarians; but he was diſſuaded from it by the Counſel his Mother gave him at her Death, to preſerve Peace upon any Terms.

Learned Men had a great Share of his Favour; he gave the Title of Duke to *Mencius*, who is reckon'd the greateſt Philoſopher after *Confucius* his Maſter, who had been declared a King by a former Emperor.

In this Reign flouriſhed ſeveral Authors of a new Philoſophy, who undertook to explain the ancient Books; they were called *Tcheou*, *Tching*, *Tchang*, *Chao*, &c. The Emperor diſtinguiſhed them by Titles of Honour while they lived, and after their Death *Vang ngan che*, one of theſe new Philoſophers, who began to entertain Atheiſtical Principles, obſerving that the Emperor appear'd ſad in a dry Seaſon, and endeavour'd to appeaſe the Anger of Heaven by Faſting and Prayer; "To what purpoſe do you afflict your "ſelf, ſays he, and what have you to fear from "Heaven? Know, O Prince, that all Events are "the Effect of Chance, and that your Labour is in "vain." *Fou pie*, a *Colao* of Diſtinction, could not bear this Diſcourſe, "How dare you teach ſuch Doc-"trine? ſays he in an angry Tone; if an Emperor "ſhould loſe all Reſpect and Fear of Heaven, what "Crimes would he not be capable of committing?

The ſame *Vang ngan tche* ſtrove to introduce many other Novelties; but the celebrated *Sou ma quang*, who was in great eſteem, vigorouſly oppos'd all the Projects of this raſh and ſuperficial Genius. *Chin tſong* died in the ſecond Year of the Cycle, at thirty-eight Years of Age, his Son named *Tche tſong* being his Succeſſor. Cycle 58. An. Dom. 1084.

Tche

Tche tſong, *the Seventh Emperor, reigned* 15 *Years.*

TCHE TSONG, who was but ten Years old at his Acceſſion to the Throne, was under the Care of the Empreſs his Grandmother; ſhe govern'd the Empire with great Prudence during the eight Years that ſhe liv'd: A little before her Death ſhe ordered the *Colaos* to expel from Court the great Number of uſeleſs Miniſters, who were only fit to corrupt the young Prince; but the Order was too late, ſhe ought to have done it when it was in her Power: *Liu kong tchu*, being rais'd to the Dignity of *Colao*, preſented a Memorial to the Emperor, which contain'd the ten following Counſels. 1. Fear Heaven. 2. Love your Subjects. 3. Endeavour to be perfect. 4. Apply your ſelf to the Sciences. 5. Give Imployments to Perſons of Merit. 6. Be ready to hear Advice. 7. Leſſen the Taxes. 8. Mitigate the Severity of Puniſhments. 9. Shun Prodigality. 10. Deteſt vicious Pleaſures.

The Emperor divorced his Wife, upon which one of his Miniſters preſenting a Memorial containing Remonſtrances on this Occaſion, the Prince told him, *He had follow'd the Example of ſome of his Anceſtors: You had better* (replied the Miniſter) *imitate their Virtues than their Faults.* The Emperor was ſo ſtung with this Reply, that he threw down the Memorial, and trampled upon it, and depriv'd the *Colao* of his Dignity for giving him this Advice.

Tche tſong was but twenty-five Years of Age when he died, in the ſeventeenth Year of the Cycle. *Hoei tſong* was his Succeſſor; he was the eleventh Son of *Chin tſong*, the ſixth Emperor of this Dynaſty.

Hoei tſong, *the Eighth Emperor, reigned* 25 *Years.*

HOEI TSONG divided his Authority with the Empreſs his Grandmother, and ſpent more Time in the Pleaſures of his Court, than in the Buſineſs of the State,

State, yet he loved Literature, in which he had made a conſiderable Progreſs.

Tho' he could not be ignorant of the Troubles occaſioned in former Times by the Power of the Eunuchs, yet he honour'd them with his Favour and Protection, and went ſo far as to grant Sovereignties to ſome of them, which were never beſtow'd but on Princes of the Imperial Family, or to great Men who had done ſignal Services to the Empire: This was an Error which admits of no Excuſe.

His Reputation ſuffer'd more by his Adherence to the Sect of *Tao*; for he carefully collected all the Books which contained their Doctrine, and was ſo infatuated as to give the Title of *Chang ti*, that is, *Supreme Lord*, to a famous Diſciple among them, named *Tchang y*; nay, he went farther, for he declared himſelf Head of this impious Sect.

The Authors of this Time cannot forbear railing againſt theſe Proceedings, and readily aſcribe all the ſucceeding Misfortunes, and the Deſtruction of the Empire to this enormous Blaſphemy, which was ſo diſhonourable to the true Lord of Heaven.

The Emperor, contrary to the Advice of the King of *Corea*, and the Majority of his Miniſters, joined Forces with the Eaſtern *Tartars*, called *Niu tche*, intending, with this additional Strength, to deſtroy the Kingdom of *Leao tong:* The *Tartars* joyfully enter'd into this Confederacy, and ſeveral Battles were fought, in which the Army of *Leao tong* was always defeated, and reduced at laſt to that Extremity, that the Remnant of the People were obliged to fly for Safety to the Weſtern Mountains. Thus ended the Government of *Leao tong*, which in two hundred and nine Years was ruled by nine Princes: The *Tartar* General grew ſo proud of this Conqueſt, that he determined to found an Empire by the Name of *Kin*.

Soon after, ſeeking to aggrandize himſelf, he openly broke the Treaties he had made with the Emperor

of *China*, and invading the Provinces of *Pe tche li* and *Chen ſi*, made himſelf Maſter of them more by the Treachery of ſome *Chineſe* Malecontents, than by the Strength of his Arms. The Emperor, fearing he ſhould loſe the greateſt part of his Dominions, made the *Tartars* ſeveral advantageous Propoſals: The *Tartar* Prince invited the Emperor to come in Perſon, and ſettle the Limits of the two Empires; he accepted the Invitation, and they agreed on new Articles to ratify the Peace; but on the Emperor's Return to his Capital City, his Miniſters made him change his Deſign, telling him, that the Treaty ought not to take place, and that the ſharpeſt War was preferable to ſuch a ſhameful Peace. The *Tartar*, who was inform'd of this Reſolution, had immediately recourſe to Arms, and taking ſeveral Towns enter'd the Province of *Chan ſi* in Triumph, and deſired the Emperor to come a ſecond time and ſettle their Limits. This unhappy Prince, who dreaded War, was ſo weak as to go to his Enemy, who preſently after his Arrival kept him Priſoner, and ſtript him of all the Enſigns of his Dignity. A faithful Miniſter named *Li ſo chin*, who accompanied the Emperor, enraged at ſuch baſe Treachery, cry'd out with a deep Sigh; "Heaven "cannot have two Suns, nor I obey two Maſters." The *Tartars* endeavour'd to appeaſe him, but they only encreaſed his Fury, and in the Height of his Paſſion he killed himſelf, after he had cut off his Lips and his Tongue.

Hoei tſong died in the Deſart of *Cha mo*, where he was confined, the forty-ſecond Year of the Cycle, aged fifty-four Years; before his Death he named *Kin tſong* his eldeſt Son to ſucceed him.

Kin tſong, *the Ninth Emperor, reigned one Year.*

Kin tſong began his Reign by executing the Orders of his Father, who had enjoin'd him to put to death ſix of his Miniſters, that had betrayed him to the *Tartars*;

Tartars; nevertheleſs they purſued their Conqueſts, invading the Province of *Ho nan*, and paſſing the Yellow River without Oppoſition; they were even ſurprized at the Indolence of the *Chineſe*, who with a handful of Men could have prevented their paſſing this River; then they marched directly to the Imperial City, which they took and plunder'd, carrying away Captives the Emperor and his Queens: The principal Lords, and ſeveral of the Miniſters, preferr'd Death before ſuch an ignominious Bondage: The *Tartars* did not carry off the Empreſs *Meng*, becauſe ſhe told them ſhe was divorced, and had no Concern in the Management of Affairs. This Princeſs preſerv'd the Empire by her prudent Conduct, in gaining over the principal Perſons, and placing *Kao tſong* on the Throne; he was Brother of the laſt Emperor, and ninth Son of *Hoei tſong*, by the Empreſs he divorced.

Kao tſong, *the Tenth Emperor, reigned 36 Years.*

KAO TSONG firſt reſided at *Nan king*, but ſhortly after was obliged to remove the Court to *Hang tcheou*, Capital of the Province of *Tche kiang*: Tho' he was of a peaceable Diſpoſition, and a Lover of Learning, yet he gain'd ſeveral Victories over the *Tartars*, and alſo over ſome rebellious Leaders, who took advantage of the preſent Troubles to enrich themſelves by plundering the Provinces.

Cong ye, who commanded his Army, had ſeveral times repuls'd the *Tartars*, but with little Profit, ſince the Emperor could never regain any of the conquer'd Countries: This Prince is blamed for two things; Firſt, for ſlighting Miniſters of the greateſt Skill and Integrity, and placing his whole Confidence in two or three Sharpers: Secondly, for being ſo much devoted to the Sect of the Bonzes, that he abandon'd the Government to his adopted Son, that he might have the more Time for their ſuperſtitious Contemplations.

Hi tſong, the *Tartar* King, to gain the Love of his Subjects gave publick Proofs of his Eſteem for Learning and learned Men; he alſo viſited the Hall of *Confucius*, and paid him regal Honours: The Courtiers were diſpleaſed that a Man of ſuch mean Extraction ſhould receive ſuch Honours, and diſcover'd their Surpriſe to the King: He reply'd, "If he does not de- "ſerve theſe Honours by his Birth, he deſerves them "for his excellent Doctrine: He fell afterwards on the Town of *Nan king*, from whence the Emperor was retired, and took it.

The Fidelity of a *Chineſe* General, who was made Priſoner, is highly commended; he was greatly importun'd to ſide with the *Tartars*, but he refuſed the moſt advantageous Offers, and wrote with his Blood on his Robe, "That he had rather die, and meet the "Spirit of the Imperial Family of *Song*, than live to "ſerve the Barbarians." This reſolute Behaviour coſt him his Life, for he was inſtantly killed.

In the mean time *Yo fi*, another *Chineſe* General, was advancing by long Marches to relieve the Town of *Nan king*; the *Tartars* had notice of it, and ſetting Fire to the Palace retired towards the North. *Yo fi* arriv'd time enough to attack their Rear-Guard, which ſuffer'd very much: They never afterward ventur'd to croſs the River *Kiang*.

Cycle 52. An. Dom. 1144. A few Years after the Emperor made Peace with the *Tartar* King on very diſhonourable Conditions; for in ſigning this Treaty he made uſe of the Word *Tchin*, which ſignifies Subject, and of *Cong*, which is Tributary: The *Tartar*, in conſideration of theſe ſubmiſſive Terms, engaged to ſend the Emperor the Bodies of eight of his Relations, who had died within eight Years: When theſe Bodies were brought to the Imperial City, they were received with great Demonſtrations of Joy, the Priſon-Doors were ſet open, and a general Pardon granted to the whole Empire.

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The *Chineſe* Authors highly praiſe this Action, as a rare Example of filial Piety: In the thirtieth Year of this Reign the *Tartar* King broke the Peace, and with a formidable Army invaded the Provinces of the South, and took the Town of *Yang tcheou*, and approaching the River *Yang tſe kiang*, which is near the City, he commanded his Troops to paſs over near the Mouth of the River, where it is wideſt and moſt rapid; upon which the whole Army mutinied, and the King was killed in the beginning of the Tumult; the Army inſtantly retired towards the North, where ſeveral Troubles began to appear. In the 19th Year of the Cycle, *Kao tſong* reſign'd the Crown to his adopted Son *Hiao tſong*; he lived twenty-four Years after, and died without Children, at the Age of eighty-four Years.

Hiao tſong, *the Eleventh Emperor, reigned 27 Years.*

HIAO TSONG was deſcended from the Founder of this Dynaſty, and enjoy'd a quiet and peaceful Reign, becauſe the *Tartar* King, named *Che tſong*, was of a gentle and pacifick Diſpoſition.

Tchu hi, one of the moſt celebrated Interpreters of the Ancient Books, flouriſh'd at this time; he enjoy'd, with Honour, the firſt Poſts in the State under four Emperors.

Hiao tſong died ſixty-eight Years old, in the forty-ſixth Year of the Cycle; his third Son named *Quang tſong* was his Succeſſor.

Quang tſong, *the Twelfth Emperor, reigned five Years.*

QUANG TSONG was ſeized by an Apoplexy, in the fifty-firſt Year of the Cycle, and died a few Days after, aged fifty-four Years; he was ſucceeded by his third Son *Ning tſong*.

Ning tſong, *the Thirteenth Emperor, reigned 30 Years.*

NING TSONG was with Difficulty perſuaded to accept of the Crown, and was in ſome meaſure

obliged to aſcend the Throne againſt his Inclination: He was of a temperate and gentle Diſpoſition, but withal of ſuch a narrow Genius, that his Courtiers ruled him as they pleaſed, or rather continually impoſed on his Credulity. He publiſhed an Edict, which forbid all private Perſons to write or print any Annals of the Empire, without the Licence of the Government.

About this time died the famous *Tchu hi*, who was honoured after his Death with the Title of *Ven kong*, which ſignifies Prince of Learning, and his Tablette was ſet up in the Hall of *Confucius*, in the Rank of his Diſciples. It is a Cuſtom eſtabliſhed in *China*, that when any Perſon has remarkably diſtinguiſh'd himſelf by his Virtue, or Knowledge in the Art of Government, the Emperors rank him among the Diſciples of *Confucius*, that he may partake of the Honours which the Mandarins and learned Men pay to his Memory on certain Days in the Year. The Palace was ſet on fire, and continued burning four Days, and ſome Years after a Fire happen'd in the Imperial Town of *Hang tcheou*, which conſumed 530000 Houſes.

Cycle 60. An. Dom. 1204. The twelfth Year of this Reign, the * Chief of the Weſtern *Tartars* laid the Foundation of his Empire, and gave his Family the Name of *Yuen*. Theſe *Tartars* poſſeſs the Country which extends from the Province of *Chen ſi* to *Thibet*, and to *Samarcand*. Since they had been entirely defeated by the fifth Emperor of the fifth Dynaſty *Han*, about a hundred Years before the Chriſtian Æra, they paid a great Regard to the *Chineſe* Power, either becauſe the Weſtern People of *Aſia* found them Employment, or becauſe their Forces were divided among many petty Sovereigns, who not being always in Friendſhip with each other, were not able to undertake any Enterpriſe

* *This Chief is ſaid to be the famous* Zinghis kan.

againſt

againſt *China*. A fabulous Story is reported of theſe *Tartars*, that having deſtroy'd the Kingdom of *Matena*, and carried their Conqueſts to the *Indies* and *Samarcand*, they advanced to *Tie muen*, that is, the *Iron Gate*, which was the Name of a Cittadel; that in this Place their General was ſtopt by a Monſter ſhaped like a Hart, his Skin was green, and he had a Horn in his Fore-head, and a Tail like a Horſe. This Monſter ſpoke to the *Tartar* Prince, and ask'd him if he was not ſatisfied with ſo much Blood and Slaughter, and if his Fury would have no Bounds? This ſo frighted the *Tartar*, that he return'd to his own Country, and ſometime afterwards invaded *China*.

In the mean time the Eaſtern *Tartars* broke the Peace, and made an Irruption into the Empire. Upon this the Emperor enter'd into a League with the Prince of Weſt *Tartary* to deſtroy the Eaſtern *Tartars*, hoping to rid himſelf of an Enemy, who derided the Faith of Treaties, and continually harraſs'd the Country. The Eaſtern *Tartars*, in a great Conſternation, immediately ſued for Peace, and made very advantageous Propoſals; but the Emperor, incenſed by their Breach of the moſt ſolemn Treaties, and depending more on the Faith of the Weſtern *Tartars*, ſcornfully rejected theſe Conditions. *Ning tſong* died without Iſſue the twenty-firſt Year of the Cycle, aged fifty-ſeven Years. He was ſucceeded by *Li tſong*, who was deſcended from the Founder of this Dynaſty.

Li tſong, *the Fourteenth Emperor, reigned* 40 *Years.*

THE preſent Conjuncture required a warlike Prince, but *Li tſong* was entirely devoted to the Sciences, and very much attach'd to the mad Opinion of the Sect of *Tao*: In the ſecond Year of his Reign he gave the Title of Duke in perpetuity to the eldeſt Son of the Family of *Confucius*; this is the only Fa-

mily in the Empire which is exempted from paying Tribute.

In the mean time the War was carry'd on againſt the *Tartars* with great Vigour, for they were attack'd on one ſide by the *Chineſe*, and on the other by the Weſtern *Tartars*, commanded by a skilful General named *Pe yen*, and were defeated in ſeveral Engagements. The Town of *Ho nan* was taken, where the King of Eaſt *Tartary* kept his Court, and the Capital of the Province of *Chan tong* was beſieged; the Siege held a long Time, for the Beſieged defended the Place ſo obſtinately, that they were driven by Famine to feed on human Fleſh: At length *Ngai ti*, the *Tartar* Prince, deſpairing of Relief, hang'd himſelf; his Death put an end to the Empire of the Eaſtern *Tartars*, which had been rul'd by nine Princes in the Space of 117 Years: Nevertheleſs the ſmall Remains of theſe People gave riſe to the Family, which afterwards poſſeſs'd the Empire of *China*, and govern it with Glory to this Day, as we ſhall ſee in the Sequel.

Whilſt *Li tſong* had only the Southern Provinces of *China* under his Dominion, the Weſtern *Tartars* had the Empire of the North. Their King *Ho pie lie*, who had ſtudied the Sciences, gain'd the good Will of his Subjects by the Encouragement he gave to Learning, and by doing Honour to the Memory of *Confucius*, whom the Learned of *China* reverence as their Maſter. *Li tſong* died without Iſſue the firſt Year of the Cycle, aged ſixty two Years; *Tou tſong* his Nephew ſucceeded him.

Tou tſong, *the Fifteenth Emperor, reigned ten Years.*

THE vicious Courſes to which *Tou tſong* was abandon'd, prov'd fatal to himſelf and the Empire. He was ſupported in his Follies by a treacherous *Colao*, who was equally a Slave to the moſt criminal Paſſions.

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The Miniſters preſented Memorials to diſingage the Emperor from this wicked Man, but without Succeſs. Many of them, ſeeing no Remedy for the Misfortunes which were ready to fall on the Imperial Family, retired to the Weſtern *Tartars*, who were purſuing their Deſign of conquering the Empire: Their Army having overrun the Provinces of *Yun nan*, *Se tchuen*, and *Chen ſi*, enter'd the Province of *Hou quang*; moſt of the Cities open'd the Gates to the Conqueror, whilſt the wretched *Tou tſong*, diſſolv'd in Pleaſures, was robb'd of his Dominions by degrees, before he was inform'd of theſe Misfortunes.

It was about this Time that *Mark Paul*, a *Venetian* Gentleman, came into *China*, and travelled thro' the fineſt Provinces of this Country, of which he afterwards publiſh'd a Relation which gain'd but little Credit in *Europe*.

Tou tſong died the eleventh Year of the Cycle, aged twenty-five Years, leaving three young Children, who were born to be the Sport of Fortune. *Kong tſong* his ſecond Son was plac'd upon the tottering Throne.

Kong tſong, *the Sixteenth Emperor, reigned two Years.*

THE Empreſs governing during the Infancy of *Kong tſong*, ſent Ambaſſadors to the *Tartar* Prince to beg Peace, ſubmitting to the moſt humble and hardeſt Conditions.

The *Tartar* King, without the leaſt Compaſſion, anſwer'd, "Your Family owes its Riſe to the Infan-
"cy of the preceding Dynaſty, it is therefore juſt
"that the Remains of the Family of *Tſong*, who
"are Infants, ſhould give place to another Family.

In the interim *Pe yen*, the *Tartar* General, advanc'd with a numerous Army, and nothing ſtopt the Progreſs of the Conqueror; *Pe yen* is highly praiſed for his Prudence, in conducting an Army of 200000 Men with as much eaſe as a ſingle Soldier; and for his Modeſty, which was ſo remark-

markable, that in the midſt of all his Victories he never ſpoke the leaſt Word in his own Praiſe. The thirteenth Year of the Cycle he took the Emperor Priſoner, who died in the Deſart of *Tartary* call'd *Kobi* or *Cha mo*; this Prince was but ten Years old, and was ſucceeded by his eldeſt Brother *Touan tſong* in the Empire and his Misfortunes.

Touan tſong, *the Seventeenth Emperor, reigned 2 Years.*

THE victorious March of the *Tartar*, who met with no Reſiſtance, oblig'd the Emperor to go on board his Fleet, with the Lords of his Court, and the Remains of his Army, which conſiſted of 130000 Men; they would have retir'd towards the Province of *Fo kien*, but being purſued by the *Tartars*, both by Sea and Land, they were oblig'd to fly to the Coaſt of *Quang tong*, which is the laſt Province of *China*, where the Emperor died of a Diſeaſe, aged 11 Years. His younger Brother *Ti ping*, who was the laſt of the Family of *Song*, was his Succeſſor.

Ti ping, *the Eighteenth Emperor, reigned two Years.*

THE *Chineſe* Fleet, being overtaken by the *Tartarian* Fleet, could not avoid an Engagement, which proved very bloody, and deciſive in favour of the *Tartars*, who gain'd a complete Victory.

The *Colao Li ſieou ſe*, who had the Care of the Emperor, ſeing his Ship ſurrounded by the *Tartarian* Veſſels, took the young Prince in his Arms, being but eight Years, and threw himſelf with him into the Sea. The reſt of the Lords and Miniſters follow'd his Example: The Empreſs, frantick in Deſpair, with horrid Shrieks threw herſelf alſo into the Sea: This terrible Cataſtrophe happen'd near an Iſland in the Diſtrict of *Quang tcheou fou*, Capital of the Province of *Quang tong*: Another General, who commanded a Part of the *Chineſe* Fleet, fought his Way through the Enemy, and eſcaped their Fury with ſome of his Veſ-

Veſſels; he did his utmoſt Endeavour to make to Shore, but he was drove off by a ſtrong Land Wind, and a violent Storm ariſing at the ſame Time, he was inſtantly ſunk with all that follow'd him.

It is affirm'd that above 100000 *Chineſe* periſh'd in this Fight, either by the Sword or the Sea, into which the greateſt Part threw themſelves in Deſpair. Thus ended the Dynaſty of *Song*, the laſt of the *Chineſe* Emperors: *Chi tſou*, who was before called *Ho pi lie*, the fourth Son of *Tai tſou*, the Founder of the Empire of the Weſtern *Tartars*, took Poſſeſſion of his new Conqueſt, and was the firſt Emperor of this new Dynaſty.

The Twentieth Dynaſty, called Yuen, *which contains nine Emperors in the Space of eighty-nine Years.*

Chi tſou, *the Firſt Emperor, reigned fifteen Years.*

THE *Chineſe*, who for ſo many Ages had been govern'd by their own Princes, now firſt became ſubject to a foreign Power, if we may call this Emperor a Foreigner, who in all his Behaviour ſeem'd rather a *Chineſe* than a *Tartar*. At his coming to the Crown he made no Alteration, neither in the Miniſtry nor in the Laws and Cuſtoms; he was ſo conformable to the Humour of his new Subjects, and gain'd their Affections to that degree by his ſtrict Honour, his Equity, by the Protection he gave to Men of Letters, and by his tender Love of his People, that at preſent the Adminiſtration of this *Tartar* Family is call'd *The wiſe Government*.

He firſt ſettled his Court at *Tai yuen fou*, Capital of the Province of *Chan ſi*, and afterwards remov'd it to *Peking*: This Town is call'd *Cam balu*, inſtead

of

of *Ham palu*, by *Mark Paul* the *Venetian*, for in the *Tartar* Language *Ham* ſignifies *King*, and *Palu* a *Court* or *Seat* of the Emperor; it is eaſy for a Stranger to miſtake the Pronunciation of Words, the Meaning of which he cannot readily attain to; this has made him corrupt the Names of ſeveral other *Chineſe* Cities.

The Emperor made a Declaration, that all Perſons ſhould continue in the Employments they poſſeſs'd in the preceding Reign, but ſome refus'd the Offer, and preferr'd a voluntary Death before an honourable Servitude; one of theſe was a *Colao*, named *Ven tien ſian*, who was taken Priſoner in the Sea-Fight.

It was repreſented to him in vain that there was no hopes of reſtoring the Family of *Song*, which was extinct, that a wiſe Man ought to ſubmit to Fate, that the Emperor knew his Merit, and he might be aſſur'd of his Favour.

" A faithful Miniſter, reply'd the *Colao*, is at-
" tach'd to his Maſter as a Son is to his Father; if
" his Father is ſick he uſes all manner of Remedies
" for his Cure; if the Strength of the Diſeaſe pre-
" vails over theſe Remedies, he ſtill continues his
" Endeavours to give him Eaſe, that he may fulfil
" the Duties of filial Piety, and is ſtill ſenſible that
" Heaven is the ſovereign Arbiter of Life and Death."
This was all the Anſwer he would make, and all Endeavours to conquer his Obſtinacy prov'd fruitleſs.

After his Death theſe two Sentences were found written by his own Hand on his Girdle; the firſt is from *Confucius*, which was this, *Let the Body periſh, provided that filial Piety is brought to Perfection*; the other, from *Mentius*, was thus expreſs'd, *It is but a Trifle to loſe one's Life in the Support of Juſtice.* This *Colao* died, being forty-ſeven Years of Age, greatly lamented.

The Emperor in the third Year of his Reign undertook an Enterprize againſt *Japan*, and 100000 Men were employ'd in the Expedition, which prov'd very unfortunate, not above three or four Perſons returning home with the News, that all the reſt were loſt by Shipwreck, or periſh'd in the neighbouring Iſlands.

The ſame Year he cauſed all the Books of the Sect of *Tao* to be burnt, and ordain'd that there ſhould be but one Calendar for the whole Empire, which ſhould be made at Court, and publiſh'd yearly, forbidding all private Perſons to concern themſelves in this Work upon pain of Death.

Four Years after his only Son dy'd, whom he had appointed his Heir, and tho' he left Children the Emperor was inconſolable for his Loſs: Some *Mahometans* having offer'd the Emperor a Precious Stone of great Value, he forbid the Sale of it, *Becauſe*, ſaid he, *the Money it would coſt might be more uſefully employ'd for the Relief of the Poor.*

Underſtanding that the Veſſels, which brought to Court the Tribute of the Southern Provinces, were obliged to come by Sea, and alſo thoſe which carry'd on the Trade of the Empire, and that they often ſuffer'd Shipwreck, he cauſed a great Canal to be made, which is at preſent one of the Wonders of *China*, being 300 Leagues long, and like a great Road of Water, by which upwards of 9000 Imperial Veſſels tranſport ſecurely, and at a ſmall Expence, the Tribute of Grain, Stuffs, *&c.* which is annually paid to the Emperor.

Had this been the only Advantage this Prince procured for *China*, he might well deſerve the great Encomiums which are given him: He died at eighty Years of Age, in the thirty-firſt Year of the Cycle, and was ſucceeded by his Grandſon named *Tching tſong*.

Tching

Tching tſong, *the Second Emperor, reigned* 13 *Years.*

TCHING TSONG is prais'd for his Clemency, and his Love to his Subjects: He mitigated the Severity of Puniſhments, and leſſen'd the Impoſts with which the People were oppreſs'd by ſeveral of the petty Sovereigns; but his ill State of Health prevented his applying himſelf diligently to the Affairs of Government.

He dy'd at the Age of Forty-two, in the forty-fourth Year of the Cycle, and *Vou tſong* his Nephew ſucceeded him.

Vou tſong, *the Third Emperor, reigned four Years.*

THE People thought the Reign of *Vou tſong* too ſhort, being charm'd with the Affection he bore them, and the ready Inclination he always ſhew'd to make them happy: He was naturally liberal, but beſtow'd his Favours only on thoſe who did ſome conſiderable Service to the State, whom he rewarded with a Royal Generoſity.

To give a Luſtre to Learning, and to create an Emulation among the Learned, he gave to *Confucius* the ſame Titles and Honours that are paid to Sovereign Princes; and being inform'd that Gold, Silver, Grain, and Silk, were carry'd out of the Empire, he forbid the Exportation of theſe Commodities for the future under ſevere Penalties.

This Prince dy'd at the Age of thirty-one, in the forty-eighth Year of the Cycle, and *Gin tſong* his uterine Brother was his Succeſſor.

Gin tſong, *the Fourth Emperor, reigned nine Years.*

THE People had no reaſon to regret the Loſs of the Emperor, for they found ſtill more valuable Qualities in his Succeſſor *Gin tſong*, who had a lively and penetrating Genius, join'd with great Equity, Sweetneſs of Temper, and Moderation.

The

The way to gain his Favour was to give him prudent Advice, especially when it tended to procure the Quiet and Happiness of his Subjects: He inflicted Punishments with Regret, but rewarded with Liberality; in short, he apply'd himself wholly to the well-governing his Dominions.

He publish'd an Edict forbidding all Princes and petty Sovereigns to hunt from the fifth Moon in each Year to the tenth, to prevent doing Damage to the Country; and used to say, That the *Mahometans* were extremely fond of Jewels, but that he set a greater Value on wise Men, whom he always endeavour'd to have near his Person; *For*, said he, *if by their Counsel I can make my People enjoy Peace, and the Conveniencies of Life, what Riches can be compar'd to this Happiness?*

Being inform'd that five Brethren were found guilty of a Crime, for which they were condemn'd to die, *Let one at least be pardoned*, says the Emperor, *that their unfortunate Parents may have somebody left to feed and comfort them:* In the time of a great Drought, which threaten'd to destroy the Harvest, *'Tis I*, cry'd he sighing, *'tis I who have drawn this Calamity upon my People*, and frequently repeating these Words, he offer'd Incense, and implor'd the Assistance of Heaven, and it was observ'd that the next Day Rain fell in great Abundance, which reviv'd the parch'd and languishing Fields.

This Prince dy'd aged thirty-six Years, the fifty-seventh Year of the Cycle; his eldest Son *Yng tsong* succeeded him.

Yng tsong, *the Fifth Emperor, reigned three Years.*

YNG TSONG possess'd all the Virtues of his Father, and his Subjects expected the Continuation of this happy Government, when he was assassinated, as he was entering his Tent with a most faithful *Colao*, by some wicked Villains, who had been guilty of the most

moſt enormous Crimes, and dreaded the Puniſhment due to their Demerits.

This Prince liv'd but thirty Years, and his Succeſſor was *Tai ting* eldeſt Son of King *Hien tſong*.

Tai ting, *the Sixth Emperor, reigned five Years.*

ABOUT a Month after *Tai ting* began his Reign; he condemn'd the Murderers of his Predeceſſor to ſuffer the moſt cruel Deaths, and extirpated their Families, by executing their Children and Grand-Children.

Cycle 62. An. Dom. 1324. In this Reign, as in the former, *China* was afflicted with various Calamities, as Earthquakes, falling of Mountains, Inundations, Droughts, Conflagrations, and many other Diſaſters, and the Emperors on theſe Occaſions gave Proofs of their Affection for the People, by the Succour they procur'd them to the utmoſt of their Power.

Tai ting forbid the Bonzes of *Thibet*, called *Lamas*, to enter his Dominions, who uſed to come in great numbers to *China*, and wandering from Houſe to Houſe were burdenſome to the People.

This Prince dying the fiftieth Year of the Cycle, aged thirty-ſix Years, the States aſſembled after his Death, and elected his ſecond Son; but he refus'd to accept a Crown, which he ſaid was the Right of his eldeſt Brother *Ming tſong*; upon which Refuſal the Prince was ſent for, who was in *Tartary*, and proclaim'd Emperor.

Ming tſong, *the Seventh Emperor, reigned one Year.*

SIX Months after *Ming tſong* was made Emperor he gave a great Entertainment for all the Lords of his Court, but in the height of their Mirth he dy'd ſuddenly, and ſome ſuſpect he was poiſon'd: His younger Brother *Ven tſong*, who had before refus'd the Crown, was his Succeſſor.

Ven

Ven tſong, *the Eighth Emperor, reign'd three Years.*

VEN TSONG ſeem'd to have merited the Crown for having refus'd it with ſo much Indifference; and indeed the Care he took to have good Miniſters, and his Readineſs to follow their Counſels, is worthy of Praiſe: He is accuſed but of one Error, and that was for receiving into his Palace, with the greateſt Honours, the great *Lama*, Head of the Bonzes of *Thibet*, and for commanding his Courtiers to pay him the greateſt Reſpect.

The greateſt Lords were ſeen to ſalute this Bonze upon their Knees, and to give him Wine in this humble Poſture, whilſt he did not deign to ſtir from his Seat, nor return the leaſt Mark of Civility.

One of the principal Courtiers being piqu'd at this Haughtineſs, "Honeſt Man (ſays he) I know that "you are a Diſciple of *Foe*, and Maſter of the "Bonzes, but perhaps you are ignorant that I am a "Diſciple of *Confucius*, and of one of the high-"eſt Orders of the Learned in the Empire; it's "fit you ſhould be acquainted with it, therefore let "us lay aſide all Ceremony;" and ſtanding up at the ſame time he offer'd him the Cup, when the great *Lama* riſing from his Seat, and ſmiling, took the Wine and drank it.

Ven tſong died the ninth Year of the Cycle, aged twenty-nine Years, and *Ning tſong* ſucceeded him, but as he liv'd only two Months, he is not rank'd among the Emperors: His eldeſt Brother *Chun ti* was fetch'd from the Province of *Quang ſi*, and placed on the Throne, being thirteen Years old; he was the Son of the ſeventh Emperor.

Chun ti, *the Ninth Emperor, reigned 35 Years.*

CHUN TI was the laſt of the *Tartar* Princes of this Dynaſty who govern'd *China:* Theſe Princes, enervated by the Pleaſures of this fine and fruitful Cli-

mate, insensibly degenerated from the Courage and Bravery of their Ancestors, while the *Chinese* whom they had subdu'd, growing a warlike People, deprived them of their Conquests, and drove them for ever from the Empire.

This Emperor, tho' of great natural Parts, drew upon himself this Disgrace by his effeminate Indolence and Love of Pleasures, for which he quite neglected the Business of the State, leaving the Care of the Government to his *Colao*, *Pe yeou hama*, who was become absolute, and intirely dispos'd of all the Emperor's Favours.

To compleat his Misfortune, he sent for the *Lamas* of *Tartary*, who introduced Idolatry and Magick, and as they only study'd to humour the vicious Inclinations of this Prince, they placed in the Palace a Company of young Female Dancers, whose Practices rendered him completely effeminate.

In the twenty-third Year of the Cycle a *Chinese*, nam'd *Tchou*, who had been a Servant in a Monastery of Bonzes, joining a numerous Company of Revolters, became their Leader, and made a surprising Advantage of the present Circumstances of Affairs, rendering himself by degrees Master of some Provinces, and in a celebrated Battle defeated Part of the Emperor's Troops which oppos'd his victorious March. These extraordinary Successes soon increas'd his Army, and the *Chinese* flock'd to him from all Parts; *Tchou* having cross'd the *Yellow River* without Opposition, easily got possession of all the Towns in his way, and at length meeting the Imperial Army gave immediate Orders to engage, and gain'd a complete Victory; the Emperor was forc'd to fly towards the North, where he dy'd two Years after, and with him the *Tartar* Family of *Yuen* was extinct, which was succeeded by the Dynasty *Ming*, founded by *Tchou*, who was called before *Hong vou*, and who took the Name of *Tai tsou*.

The

The Twenty-firſt Dynaſty, named Ming, *which contains ſixteen Emperors in the Space of* 266 *Years.*

Tai tſou, *or* Hong vou, *the Firſt Emperor, reigned thirty-one Years.*

TAI TSOU took poſſeſſion of the Empire with general Applauſe, in the forty-ſixth Year of the Cycle, and fix'd his Court at *Nan king*, Capital of the Province of *Kiang nan:* The next Year he took *Peking*, after one Day's Siege, and made this Country a Sovereignty, which he gave to *Fo* his fourth Son; afterwards he gave the Title of Emperor to his Father, Grandfather, Great Grandfather, and his Great Grandfather's Father.

He made ſeveral Laws to preſerve the Peace of the Empire, by which he ordain'd,

1. That thoſe who enjoy'd Sovereignties ſhould not extend their Power beyond the Limits of their Territories, nor meddle with Publick Affairs.

2. That Eunuchs ſhould have no Employments Civil or Military.

3. That no Perſon ſhould become a Bonze, or Bonzeſs, before the Age of forty Years.

4. That the ancient and modern Laws ſhould be reduced into a Body of three hundred Volumes: This Work was an Age before it appear'd.

5. That the twenty-ſeven Months, which was the Time of mourning for the Death of a Father or Mother, ſhould be reduc'd to twenty-ſeven Days.

His Court was ſoon crouded with Ambaſſadors from all Parts, who came to congratulate him on his Acceſſion to the Throne, and brought him, among

other Preſents, a Lion, which was the firſt the *Chineſe* ever ſaw: *Corea*, *Japan*, the Iſland of *Formoſa*, the Kingdom of *Siam*, and the Southern Iſles were diſtinguiſh'd for the moſt celebrated Embaſſies.

The Joy of the Court was very much damp'd by the Death of the Emperor's Wife, named *Ma*, whom he highly eſteem'd, and openly declar'd that he ow'd the Crown to her prudent Counſel; he was ſo griev'd for this Loſs, that he never created another Empreſs.

Cycle 63. An. Dom. 1384. It being one of his chief Concerns to make Learning flouriſh, he granted great Privileges to the Imperial College, and aſſiſted in Perſon at the Examinations for attaining the Degree of Doctor; yet he would not ſuffer *Confucius* to be honour'd like a King, as ſome of his Predeceſſors had done, but order'd him to be honour'd in quality of *Sien Sſee*, that is, *a Maſter of the Empire.*

Among the various Maxims of this Prince, theſe two are reported to be moſt familiar with him: *When there is any Diſturbance in the Empire, never take any haſty Meaſures.* And again, *In times of Tranquility be cautious of treating your People with too much Severity, and of inſiſting upon Trifles.* He uſed to ſay, *That as Heaven and Earth produce all things neceſſary for the Support of Men, ſo a wiſe Emperor ſhould only ſtudy how to provide for the Wants of his Subjects; and tho' with this View he might leſſen the Impoſts, and moderate publick Expences, he ſhould always fear his Subjects might want neceſſary Proviſions.*

In a time of great Drought he dreſs'd himſelf in Mourning, went up a high Mountain, and ſtaid there three Days to implore the Clemency of Heaven; and the Rain, which fell afterwards in great Plenty, was eſteem'd the Effect of his Prayers.

As he took his Progreſs thro' the Provinces of the Empire, accompany'd by his eldeſt Son, one Day he ſtopt his Car in the midſt of the Fields, and turning to his Son, *I took you with me*, ſaid he, *that you might*

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be an Eye-witneſs of the painful Toils of the poor Husbandmen, and that the Compaſſion this laborious Station ſhould excite in your Heart might prevent your burdening them with Impoſts.

The unexpected Death of this Son, which happen'd ſoon after, overwhelm'd the Emperor with Grief; he mourn'd for him three Years, contrary to the Law he had made, and named his Grandſon Heir to the Crown.

A young Man named *Soui*, travelling with his Wife and Father, fell unfortunately into the Hands of Robbers; as they were going to murder the good old Man, his Son ſtept before him, and begg'd with Tears that they would kill him inſtead of his Father; and as they offer'd Violence to his Wife, *Can you be guilty*, ſays ſhe, *of ſuch an infamous Action, while my Husband is living?* There was a great Fire kindled near the Place, into which they threw the young Man, but the Wife ran directly into the Flames, and cloſely embracing her Husband they were both burnt to Aſhes.

The Emperor cauſed a fine Monument to be erected in memory of their Piety and Fidelity; but at the ſame time he ſeverely puniſh'd another young Man for ſacrificing his Son to an Idol, in hopes of recovering the Health of his Mother who was dying.

This Prince died the fifteenth Year of the Cycle, aged ſeventy-one Years, and his Grandſon *Kien ven ti*, who was but thirteen Years old, ſucceeded him.

Kien ven ti, *the Second Emperor, reigned four Years.*

KIEN VEN TI began his Reign with an Action of Clemency, for which he receiv'd the Bleſſings of his People; he remitted the third Part of the Taxes, and gave other Marks of his Concern and Compaſſion for the Unfortunate, all which promis'd one of the moſt happy Reigns; but he was diſturb'd from the beginning by the Ambition of his Uncles, Sons of

the late Emperor, who could not bear to ſee a Child preferr'd before ſo many Princes who were of Age to govern.

They attributed their Father's Choice to the private Contrivances of the *Colao*, whoſe Intrigues they had partly diſcover'd; but the fourth Son of *Tai tſou*, who was King of *Peking*, appeared the moſt incens'd, and took up Arms to revenge this Injuſtice, as he call'd it, and to puniſh the Authors; the Court ſent a great Army to oppoſe his Deſigns, and an Engagement follow'd which was long and bloody; after which Peace was propos'd, but *Yong lo*, for ſo they call'd the King of *Peking*, rejected all Conditions till the Emperor's Miniſters were deliver'd to him; this being refus'd he march'd forwards, and arriving near the Imperial City, a Traitor, named *Li kong long*, opening the Gates of the City to him, a great Slaughter was made in the Town; the Imperial Palace was reduc'd to Aſhes, and the Body of the young Emperor, half conſumed by the Flames, was brought to the Conqueror, who could not refrain from Tears at this ſad Spectacle, and gave Orders for his Obſequies to be perform'd in a manner ſuitable to his Dignity.

But the Miniſters chiefly felt the Fury of the Conqueror, for he put many of them to cruel Deaths; others prevented the Torments to which they were deſtin'd, by a voluntary Death, while others ſhaved their Heads, and made their eſcape in the Habits of Bonzes.

Thus was the Emperor deſtroy'd at ſeventeen Years of Age, in the fourth Year of his Reign, and the twentieth of the Cycle, and *Yong lo*, who took the Name of *Tching ſou*, ſeiz'd on the Throne of his Nephew.

Tching

Tching ſou, *or* Yong lo, *the Third Emperor, reigned twenty-three Years.*

TCHING SOU was a Prince of great Spirit, and uncommon Sagacity, but he made himſelf dreaded at firſt by the cruel Examples of his Severity: He re-eſtabliſhed his Brothers in their Sovereignties, continued their Revenues, and rewarded all his Adherents with the ſame Liberality, except the Traitor *Li kong long*.

This Wretch committed a freſh Crime, and being condemn'd to die, inſolently reproach'd *Tching ſou* with Ingratitude: *Would you have been now reigning*, ſays he, *if I had not open'd the Gates of the City? Traitor*, reply'd the Emperor, *I owe the Crown to my good Fortune, and not to your Treachery: Would not you have open'd the Gates to any other Perſon with the ſame Forces?*

A great many young People having procur'd themſelves to be conſecrated Bonzes before the Age of Forty, againſt the Laws of his Father's Reign, he obliged them all to quit their Monaſteries, and burnt all the Books of Chymiſtry which treated of the pretended Secret how to become immortal.

The ſeventh Year of his Reign he remov'd his Court from *Nan king* to *Peking*, leaving his Son Heir at *Nan king*, with ſeveral Tribunals and Mandarins, like thoſe eſtabliſh'd at *Peking*.

One Day ſome Jewels being preſented to him, which were found in a Mine diſcover'd in the Province of *Chan ſi*, he gave Orders to ſhut the Mine immediately, *becauſe he would not*, as he ſaid, *fatigue his Subjects with a fruitleſs Toil, ſince theſe Stones, however valuable they might ſeem, could neither feed nor cloath his People in a Time of Scarcity*: He cauſed five Bells of Braſs to be caſt, which weighed each 120000 Pounds.

The thirtieth Year of the Cycle he appointed forty-two Doctors of the Court, called *Han lin*, to give more ample Explanations of the ancient Claſſical Books, and to confine themſelves to the Opinions of two Authors, named *Tching tſe* and *Tchu tſe*, who had interpreted them, according to their own Fancy, about three hundred Years before, under the Dynaſty of *Song*.

Theſe Doctors compos'd a Work intitled, *Sing li la tſuen*, which ſignifies *Natural Philoſophy*, in which, ſeeming to preſerve the ancient Doctrine, they endeavour'd to make it agree with the Fictions of an empty Syſtem, by which it was intirely overthrown.

As this Work was printed by the Authority of the Emperor, the Authors holding a conſiderable Rank in the Empire, and as there are always ſome Spirits extremely fond of Novelties, it is not ſurpriſing that ſome of the Learned have embraced a Doctrine as oppoſite to ſound Reaſon, as it is dangerous to good Morals.

Yong lo, or *Tching tſou*, died in the forty-firſt Year of the Cycle, aged 63 Years, and his Son *Gin tſong* ſucceeded him.

Gin tſong, *the Fourth Emperor, reigned ſome Months.*

GIN TSONG at his coming to the Crown gave a ſignal Inſtance of his Affection for his Subjects, for there being a general Famine in the Province of *Chang tong*, he order'd thither his *Colao*, *Yang tſe kie*; but the *Colao* repreſenting that it would be proper to conſult the Tribunals how to ſuccour ſuch a numerous People, *Let me not have ſo many Conſultations*, reply'd the Emperor, *when my People are diſtreſs'd we muſt fly to their Aſſiſtance with as much Speed and Readineſs as we would to extinguiſh a Fire, or ſtop a ſudden Inundation.* Some Perſons propoſing to make a Diſtinction between thoſe who were more or leſs in Want, *With all my Heart*, reply'd the Prince,

Prince, *but let them be very careful not to enter too nicely into Particulars, nor be afraid of exceeding my Intentions by being too liberal.*

He had a great Opinion of Judicial Aſtrology: One Day, after having ſat up all Night obſerving the Stars, and perceiving ſome Revolution in the Heavens, he ſent for two of his *Colaos*; *My Life is at an end*, ſays he; *you have been Witneſſes of all I have ſuffer'd from my Enemies during the twenty Years I have reſided in the Oriental Palace; you have ſupported me by your Fidelity and Union, receive therefore this Token of my Friendſhip*; ſpeaking theſe Words, he gave each of them a Seal, on which was engrav'd theſe two Characters, *Tchong tching*, which ſignifies, *faithful and upright Miniſter*; they took this Mark of Diſtinction with Tears in their Eyes, and ever after ſign'd their Diſpatches with this Seal: From that time the Emperor lay in a languiſhing Condition, and a Courier was diſpatch'd to his Son, who kept his Court at *Nan king*, with an Account of it, but he had not the Comfort to hear the laſt Words of his Father, he dying before his Arrival.

This Prince died at the Age of forty-eight, in the forty-ſecond Year of the Cycle, this Year being reckon'd in the Reign of his Son *Suen tſong*, contrary to the Cuſtom of *China*, which includes that of the Emperor's Death in the Years of his Reign.

Suen tſong, *the Fifth Emperor, reigned ten Years.*

SUEN TSONG publiſh'd an Edict in the beginning of his Reign, forbidding to confer the Degree of Licentiate on any of the Learned under the Age of twenty-five Years. Soon after his Uncle revolted, and being taken Priſoner in an Engagement, was condemn'd to perpetual Impriſonment. The *Tartars* were alſo puniſh'd for making an Irruption into the Empire; *Suen tſong* commanding his Army in Perſon gave them Battle, and intirely routed their Forces.

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The King of *Cochinchina*, who had been nominated to this Dignity by the Emperor, was killed three Years after by a Company of Rebels, who immediately ſent Ambaſſadors to beg a Pardon, and to implore the Emperor's Clemency. The Emperor was inclinable enough to puniſh this Treaſon, but ſince it would have obliged him to ſend an Army into a diſtant Country, which could not be done without a great Charge to his Subjects, he alter'd his Reſolution, and even ſent back the Ambaſſadors with Titles of Honour.

About this time the Palace took Fire, and continued burning ſeveral Days: A vaſt quantity of Gold, Braſs and Pewter were melted together into a mixt Metal, of which great numbers of Veſſels were made that are greatly valued to this Day, and bear a very great Price. *Suen tſong* died the fifty-ſecond Year of the Cycle, aged thirty-eight Years, and his eldeſt Son *Yng tſong* was his Succeſſor.

Yng tſong, *the Sixth Emperor, reigned fourteen Years.*

YNG TSONG, being only nine Years old, was put under the Protection of the Empreſs and the principal Eunuch; he began his Reign by rebuilding the nine Gates of the Imperial City; in his third Year he publiſhed an Edict prohibiting all Perſons from doing Honours to *Confucius* in the Temples of Idols.

The *Tartars*, taking Advantage of the Emperor's Youth, made continual Excurſions into the Provinces of *China* which were near their Country, and committed the greateſt of Robberies.

Cycle 64. An. Dom. 1444. The ſixth Year of this Cycle, and the fourteenth of the Emperor's Reign, the young Emperor, at the Head of a great Army, marched againſt the *Tartars* to the other ſide of the Great Wall; but this Army, being very much weaken'd by want of Proviſions, could not ſtand the Shock of the Enemy, but was entirely defeated; the Emperor was taken Priſoner, and carried to the fartheſt part of *Tartary*. This

This News put the Court in a great Conſternation; his Son was placed on the Throne, who was but two Years old, and *King ti*, the eldeſt Brother of the impriſon'd Emperor, was made Protector, who ſoon uſurped the Title and Authority of Emperor.

In the mean time the Empreſs ſent a great Quantity of Gold, Silver and Silks for the Emperor's Ranſom; the *Tartar* King received the Preſents, and conducted his Priſoner to the Borders of *China*, as if he intended to have reſtored his Liberty, but in a few Days, pretending that the Ranſom was too ſmall for ſo great a Prince, he carried him back again to *Tartary*.

King ti, *the Seventh Emperor, reigned ſeven Years in his Brother's ſtead.*

THE ſeventh Year of the Cycle *King ti* took Poſſeſſion of his Brother's Throne, who was Priſoner in *Tartary*; nevertheleſs a Convention was made for the Return of this Prince, and ſome of the Grandees were ſent to receive him; but the *Tartar* thought they were not worthy to accompany ſuch a powerful Prince, and that all the greateſt Men of the Empire ought to attend his Return.

He was eſcorted by a great Number of Men to the Frontiers of *China*, near the Mountain *Tang kia lin*; from which Place he wrote to the Court that he renounced the Empire to paſs the reſt of his Life in a quiet Solitude, and that there ſhould be no Preparation made for his Reception; and to avoid all Ceremony he enter'd the Town by a private Gate: The two Brothers met, and after they had embrac'd each other with the greateſt Tenderneſs, *King ti*, follow'd by all his Courtiers, conducted his Brother to the Palace of the South, which he had choſen for his Retirement. *King ti* continued to govern, intending alſo to declare his Son Heir to the Empire, and had fix'd the Birth-Day of the young Prince to perform the Ceremony.

Ceremony. Converſing one Day with a *Colao*, *The Birth-Day of the Prince, my Heir*, ſays he, *happens the ſecond Day of the ſeventh Moon. Give me leave to tell you*, reply'd the *Colao*, *That it is the firſt Day of the eleventh Moon.* By this he let him know the Birth-Day of the Son of *Yng tſong*, who was the lawful Emperor: Theſe Words ſilenced *King ti*, and there was no more mention made of declaring his Son Heir to the Crown: This Son lived but a Year, and *King ti* himſelf was ſeiz'd with a Diſtemper which was reckon'd mortal. *Yng tſong* was brought out of the Southern Palace, and obliged to re-aſcend the Throne before the Death of *King ti*, which fell out a Year after.

Yng tſong, *the Seventh Emperor, re-aſcends the Throne, and reigns eight Years.*

AS ſoon as *King ti* was dead the Emperor was requeſted to blacken his Memory, and to eraſe his Name from all publick Acts, as a Puniſhment for having uſurped the Throne; the Emperor rejected this Propoſal, and was ſatisfied with performing his Funeral Obſequies only with the Honours due to him as Prince of the Blood, and the Emperor's Brother.

Yng tſong died at the Age of thirty-one, the twenty-firſt Year of the Cycle, and his eldeſt Son *Hien tſong* was his Succeſſor.

Hien tſong, *the Eighth Emperor, reigned 23 Years.*

HIEN TSONG was the Son of the Second Queen, the Empreſs having no Children; all that is related of him is, that he was ſtrongly attach'd to the Sect of the Bonzes; that the twenty-third Year of the Cycle he defeated an Army of Rebels in the Province of *Hou quang*; that the thirty-ſixth Year he cut in pieces the Army of the *Tartars*, who from time to time came to plunder the Country; that the next Year the King of *Corea* having propoſed a ſhorter and

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eaſier Way of paying his Homage, than by an Embaſſy, he would never conſent to it.

He died aged forty-one Years, the forty-fourth of the Cycle, and was ſucceeded by his eldeſt Son *Hiao tſong*, who was before called *Hong tchi*.

Hiao tſong, *or* Hong tchi, *the Ninth Emperor, reigned eighteen Years.*

IN the fifth Year of his Reign *Hiao tſong* declared his Son Heir to the Crown, with great Solemnity: This Emperor is blamed for his Adherence to the ridiculous Superſtitions of the Bonzes, for being fond of Chymiſtry, and for his Love of Flattery: The fifty-ſecond Year of the Cycle one of the greateſt Bonzes was brought to Court; he was the Ring-leader of a Sedition, and was taken Priſoner in an Engagement, and tho' a Bonze was beheaded.

China was afflicted in this Reign with many Calamities; the Famine was ſo ſevere in the Weſtern Provinces, that Fathers were known to eat their own Children; the Plague, which is an Evil ſcarce known in *China*, ravaged all the Eaſtern Parts of the Weſtern Provinces, and there happened terrible Earthquakes, which buried alive ſeveral thouſand People.

The firſt Year of the Cycle was remarkable for the general Grief cauſed by the Death of the Empreſs, and for the Irruptions of the *Tartars*, and the great Booty they carried away: The Emperor died next Year, and his Son *Vou tſong* was his Succeſſor. Cycle 64. An. Dom. 1504.

Vou tſong, *the Tenth Emperor, reigned ſixteen Years.*

SEVERAL new Diſaſters happen'd in the beginning of this Reign, which gave occaſion to a *Colao*, named *Tao*, to preſent a Memorial to the Emperor *Vou tſong*, in which he counſelled him to apply himſelf diligently to the Affairs of State, to repreſs the Sallies of his Paſſion, to moderate his exceſſive Love of Hunting, to remove from Court his Flatterers, and the

the looſe young People whom he chiefly favour'd, and to ſupply their Places with Men of approved Wiſdom and Zeal for the Publick Good, that by theſe means he might appeaſe the Anger of Heaven, and deſerve its Protection for the future: The ſixth Year of the Cycle the *Tartars* renewed their Ravages, and the Year following a petty Sovereign of the Imperial Family, having revolted, was taken Priſoner in a Battle, and puniſh'd with Death.

Mean while the Famine, which laid waſte the Provinces of *Chan tong* and *Ho nan*, and the heavy Impoſts, had reduced the People to ſuch Extremities that they took Arms in deſpair, and forming ſeveral Bodies advanced to the Territories of *Peking*: They were called *Lieou tſe*, becauſe they ſuddenly over-ſpread the Provinces, deſtroying all before them: They were oppoſed by ſeveral Forces, who only check'd their Attempt, and ſmother'd the Rebellion for a time, which appeared again upon the firſt favourable Opportunity.

The fifteenth Year of the Cycle *Vou tſong* laid the Deſign of marching againſt the *Tartars*, without making himſelf known, taking only the Title of Generaliſſimo; his Miniſters ſtrongly repreſented to him, that ſuch a Diſguiſe would greatly endanger his Perſon, and occaſion ſeveral Revolts: This Oppoſition ſo enraged the Emperor that he drew his Sabre to ſtrike thoſe who reſiſted his Will, upon which one of his *Colaos* offer'd his Head to be cut off; this reſolute Behaviour appeaſed the Prince's Fury, and he alter'd his Reſolution.

The next Year, making Preparation to retire into the Southern Provinces, *viz. Kiang nan*, or *Tche kiang*, his *Colaos* preſented freſh Remonſtrances, in which they obſerved that the *Tartars* would certainly look upon this Journey as a ſhameful Flight, that they would grow more haughty and inſolent, and that his Abſence would leave the Northern Countries open to their Invaſions. He

He was highly incenſed at theſe prudent Counſels, and to puniſh their Raſhneſs he ſuffer'd them to remain expoſed to the Weather five whole Days, on their Knees, before the Gate of his Palace, and ſome of them he impriſoned. A ſudden Inundation happening at this time he took it for a bad Preſage; this entirely appeaſed his Anger, ſo he ſent home his Miniſters, and laid aſide all Thoughts of going to the Southern Provinces: This Prince being taken very ill the eighteenth Year of the Cycle, he aſſembled the Grandees of his Court, and in their Preſence declared that he appointed the Empreſs to be Protectreſs of his Second Son, who was thirteen Years old, and whom he had nam'd his Succeſſor; he died at the Age of thirty-one Years.

Chi tſong, *or* Kia tſing, *the Eleventh Emperor, reigned forty-five Years.*

THE Behaviour of *Chi tſong* in the beginning of his Reign gave great hopes of his future good Government, but the End was not anſwerable to theſe Expectations: He examined himſelf the Petitions which were preſented to him, and in a time of Scarcity he ordered his Courtiers to tell him his Faults, giving large Sums out of the Imperial Treaſures to relieve his People. He repaired the Great Wall which ſeparates *China* from *Tartary*, and renewed the Law made by the Founder of this Dynaſty, which ordained, that *Confucius* ſhould be honoured only by the Title of *Sien ſſee*, that is, *a Maſter of the Empire.* Two young Maids perceiving that their Father's Indigence inclin'd him to ſell them for Proſtitutes, eſcaped this Diſgrace by drowning themſelves: *Chin tſong* erected a fine Monument to their Memory, with this Inſcription, *The two illuſtrious Virgins.*

This Prince is blamed for his exceſſive Love of Poetry, and the Credulity with which he follow'd all the ſuperſtitious Whims of the Bonzes: He cauſed diligent

diligent Search to be made thro' the Empire for the Liquor that beſtows Immortality, which the Sect of *Tao* had aſſerted was found: The eighteenth Year of his Reign he would have reſign'd the Crown to his Son, but was diſſuaded by the great Men of the Court, who in ſeveral Memorials preſs'd him, but without Succeſs, to deſtroy the Sects of *Foe* and *Lao kiun*.

The forty ſeventh Year of the Cycle the *Tartars* advanced to *Peking* with an Army of 60000 Men, but it was entirely routed by the *Chineſe*, and above 200 Officers taken Priſoners. The next Year the *Tartar* King ſent an Ambaſſador to the Court to ask the Emperor's Pardon, and to beg that his Subjects might have Leave to come into his Dominions to ſell Horſes: The Emperor conſented to his Requeſt, but finding afterwards that his Permiſſion granted to the *Tartars* was the Ground of frequent Quarrels between the Mandarins and the Dealers, and often occaſion'd Revolts, he entirely prohibited this Trade. In the forty-ninth Year of this Cycle, the thirty-firſt of this Reign, and the 1552 Year of the Chriſtian Æra, died St. *Francis Xavier*, the Apoſtle of the Eaſt, the ſecond Day of *December*, aged forty-ſix, in the Iſland of *Chang tchuen chan*, or *Sancian*, as it is commonly called, which belongs to the Province of *Quang tong*.

The fiftieth Year of the Cycle ſome Pirates, whoſe Commander was called *Hoang tche*, infeſted the Coaſt of *China* with a hundred Sail of Barks and other *Chineſe* Veſſels. The fifty-ſecond Year the *Japaneſe*, who before uſed to make Preſents as Vaſſals of the Empire, threw off the Yoke, went to War with the *Chineſe*, and made a Deſcent upon the Coaſt of the Province of *Tche kiang*, but were received very roughly; they had 1800 Men killed, and the reſt flying to their Ships were drown'd in the Sea. The Year following they return'd with 10000 Men; *Kao ling*, a *Chineſe* Captain, at the Head of 900 Men only, gave them

them a ſharp Repulſe, by which Time was gain'd for the Army to come to his Aſſiſtance; the *Japaneſe* were ſurrounded, and not a Man eſcaped to carry home the News of their Defeat. Theſe Loſſes did not cool the Ardour of the *Japaneſe*; ſome Years after they made another Deſcent upon the Coaſt of *Fo kien*, but with as little Succeſs; for the commanding Officer of the *Chineſe*, named *Tſié*, fell upon the *Japaneſe* unawares, and made a great Slaughter among them.

At the ſame Time *Lieou han*, General of the *Chineſe* Army, going beyond the Great Wall, invaded the Country of the *Tartars*, upon the Report of whoſe Arrival the *Tartars* fled for ſafety to the Foreſts: There were but twenty-eight *Tartars* killed in this Expedition, and the whole Booty was only 166 Camels.

The third Year of this Cycle a Memorial was preſented to the Emperor, in which he was adviſed to be more regular in his Conduct, and to take more Care of publick Affairs: It repreſented that for twenty Years paſt the Laws had inſenſibly loſt their Force, and that the Empire was going to Deſtruction; that he ſeldom converſed with the Prince his Heir; that his moſt faithful and honeſt Vaſſals were either deſpiſed or ill uſed without a Cauſe, or upon the ſlighteſt Suſpicions; that he ſpent his Time amidſt a Company of Concubines, deſpiſing the Empreſs his lawful Spouſe; that he imploy'd Men to command his Army, who were unskill'd in the Art of War, and who were fonder of Gold and Silver than of Honour and Glory; that the Finances were every Day exhauſted by his ridiculous Expences, either in building Palaces, or making Gardens, or in ſupporting the Charges of the extravagant Ceremonies of the Bonzes, and ſeeking after the pretended Liquor that beſtows Immortality, which, as thoſe Impoſtors declared, was come down from Heaven, as if there Cycle 66. An. Dom. 1564.

had been any Perſon who could prevent the fatal Neceſſity of dying, ſince the happy Times of the Emperors *Yao* and *Chun*. The Emperor reading this Memorial, could not reſtrain his Rage, and threw it on the Ground; but ſoon after he took it up again, and ſeem'd ſincerely ſorry for his Errors; however he had not Time to reap the Benefit of his Repentance, for he fell ſick in a few Days, and died immediately after he had drank the pretended Liquor of Immortality, being fifty Years old: His Son, named *Mo tſong*, ſucceeded him.

Mo tſong, *the Twelfth Emperor, reigned* 12 *Years.*

MO TSONG began his Reign with Acts of Clemency, releaſing from Priſon all thoſe whom his Father had confin'd upon ſlight Occaſions, and conferring Titles of Honour on ſome others, as an amends to their Families who had been put to Death: As for other Matters, he could never bear that his Miniſters ſhould give him Advice, and ſome of them having taken this Liberty were degraded to an inferior Rank.

As the Laws of *China* forbid any Perſon to have an Employment in the Magiſtracy of his native Province, the Emperor, at the Requeſt of a *Colao*, made ſome Exceptions to this Law; he permitted the Mandarins of the loweſt Rank, *viz.* ſuch as are Inſpectors of Learning, and thoſe who collect the Taxes, to poſſeſs theſe Employments in their native Country.

The ninth Year of the Cycle this Prince was taken ill, and declared his Son Heir to the Crown, who was but ten Years old, putting him under the Care of the Empreſs, and of a *Colao* nam'd *Tchang kiu tching*. This Prince was named *Van lie*, but from his Acceſſion to the Throne he was call'd *Chin tſong*.

Chin

Chin tſong, *or* Van lie, *the Thirteenth Emperor, reigned forty-eight Years.*

THO' *Chin tſong* was but ten Years old, there appear'd in all his Actions a Prudence unuſual at his Years: He paid ſo much Reſpect to his Tutor *Tchang kiu tching*, that every time he came to give him a Leſſon, if it was in Summer, he order'd a Servant to fan him, and in Winter he had a double Carpet ſpread upon the Floor; he alſo viſited him when he was ſick, and gave him Food and Medicines with his own Hands. This *Colao* had a Son, who in the Examination for the Doctor's Degree had obtain'd the firſt Rank of the ſecond Order, and the Emperor out of Reſpect to his Maſter rais'd him to the ſecond Rank of the firſt Order: This amiable Diſpoſition was ſupported by a natural Love of Juſtice: He had moreover a lively and penetrating Wit, and a ſtrong Inclination to make himſelf Maſter of the *Chineſe* Sciences: He ordain'd, that for the future the Emperor ſhould defray the Expences of the Journey of the Licentiates from the Provinces to the Imperial City, when they came to take the Degree of Doctor, and he frequently aſſiſted at their Examination. Every Day, at four in the Morning, he examin'd and anſwered the Petitions which had been preſented the Day before: He order'd, for the convenience of the Publick, that every three Months a Book ſhould be printed, containing the Name, Rank, Degree, and Country of every Mandarin in the Empire, which is practiſed to this Day.

The eleventh Year of the Cycle the *Tartars*, who had made an Irruption into *Leao tong*, were entirely routed: The Emperor, at his Mother's Requeſt, who had a great Eſteem for the Idols, form'd a Deſign to grant a general Amneſty, but he was diſſuaded from it by his *Colao*, who repreſented to him, that the Hope of eſcaping Puniſhment would open the Door

to all manner of Crimes, and that he ought to imitate the Lord of Heaven, who ſooner or later never fails to puniſh notorious Villains. The Emperor was married the ſixteenth Year of the Cycle, and immediately after his Wife was made Empreſs: The eighteenth Year of the Cycle deſerves to be remember'd, becauſe this Year Father *Michael Roger* came into *China*; he was the firſt Miſſionary of the Jeſuits who came to preach the Goſpel in this Country: The nineteenth Year there was ſuch a terrible Famine in the Province of *Chan ſi*, that vaſt numbers of People died of Hunger: Sixty great Pits were dug in different Places, which held each about a thouſand Bodies; they were called on this account *Van gin keng*. A Woman ſeeing her Husband, who had died of Hunger, thrown into one of theſe Pits, threw herſelf after him: She was taken out by Order of the Mandarin, but to no purpoſe, for not being able to ſurvive her Loſs ſhe died three Days after.

The ſame Year was remarkable for two great Events; one was the Defeat of the *Tartars*, of whom ten thouſand were ſlain by the *Chineſe* General *Li tchin*; the other was the Loſs the Emperor ſuſtain'd in the Death of *Tchan kiu tching*, his Tutor and *Colao*; he honour'd him after his Death with the Title of *Ven chong*, that is, *a Man remarkable for his Learning and Fidelity*: His Body was carried, in a pompous Manner, into the Province of *Hou quang* to his Sepulchre: But theſe Honours laſted but a ſhort Time, for two Years were hardly paſt when his Enemies, having accus'd him of great Miſdemeanors, prevail'd by their Power, and he and his Poſterity were depriv'd of their Honours, and his Eſtate was confiſcated; his Son kill'd himſelf thro' Grief or fear of Puniſhment. The twentieth Year the Rivers were froze, which gave the *Tartars* an eaſy Paſſage into the Empire; but tho' they came in great Numbers, they were all cut off by the *Chineſe* Troops: The ſame Year, *viz.*

1583

1583 of the Christian Æra, *P. Matthew Ricci* came into *China*, where, during the twenty-seven Years he lived, he wore himself out with his continual Labours and Fatigues; he is justly esteem'd the Founder of this noble Mission. The twenty-second Year a great Dearth was fatal to the Empire; and the Emperor gave stronger Proofs than ever of his Affection for his Subjects; he often implor'd the Assistance of Heaven, remitted a great Part of the Taxes, and sent Mandarins into all the Provinces to examine the Conduct of the Governors, and to relieve the Miseries of the People. The twenty-ninth Year of the Cycle a Comet appear'd towards the East; upon this Occasion a *Colao*, named *Fong ngen*, presented a Memorial to the Emperor, which admonish'd him to remove from Court certain Ministers, who took Bribes, and preserved their Employments by the basest Flattery: The Emperor was incensed by his Counsel, and order'd him to be imprisoned, and condemned him to suffer Death; but his Son coming to offer his own Life to save his Father's, the Emperor relented, and chang'd the Sentence of Death to that of Banishment. The thirtieth Year of the Cycle the Inhabitants of the Province of *Ho nan* were reduced to that Extremity by Famine, that they fed on Human Flesh, upon which the Emperor immediately order'd them proper Supplies out of the Imperial Treasury: The same Year the *Japanese* enter'd the Kingdom of *Corea*, spreading Destruction with Fire and Sword wherever they came, and took several Towns: The King was forc'd to fly till the Succours arrived from *China*, which he had solicited by his Ambassadors. These Succours came very seasonably, and there ensued an obstinate and bloody Battle, in which the *Japanese* were intirely defeated. After their Defeat they implor'd the Emperor's Mercy in a solemn Embassy, by which, after they had begg'd Pardon for their Conduct, they pray'd him to grant their Chief a Title, which should authorize his

Claim: The next Year the Emperor granted him the Title of *Ge puen vang*, which ſignifies *King of Japan*, forbidding him to ſend any more Ambaſſadors to *China*. The thirty-third Year the Emperor, contrary to the Advice of his Miniſters, commanded the Gold and Silver Mines to be open'd in the Provinces of *Honan*, *Chen ſi*, and *Chan ſi*, but ſix Years after they were cloſed again: The Year following, which was the 1597th of the Chriſtian Æra, the firſt Martyrs of *Japan* ſuffer'd a glorious Death, and were crucified out of hatred to the Faith: Four Years after *P. Matt. Ricci* was the firſt time introduced to the Emperor, who expreſſed a great Regard for him, and kindly receiv'd the Preſents he brought, among which was a Picture of our Saviour, and another of the Holy Virgin, which were placed in an honourable Part of the Palace.

In the mean time the *Niu tche*, or Eaſtern *Tartars*, began to grow formidable; they were divided into ſeven Claſſes, or different Dynaſties, which were united into a Kingdom under one Prince, after they had been long at War with each other: As to the *Tan yu*, or Weſtern *Tartars*, they liv'd peaceably within their own Territories, giving no Diſturbance to *China*, as they had formerly done by their frequent and unexpected Irruptions.

The fortieth Year of the Cycle, that is to ſay in the Year 1610, died *P. Matt. Ricci*, aged fifty-eight, after having eſtabliſh'd ſeveral Communities of devout Chriſtians in the ſeveral Provinces of *China*, either by his own Labours, or by the Aſſiſtance of the Companions of his Zeal. The Emperor gave a large Space of Ground to bury him in, on which there was a Houſe and Garden, belonging formerly to an Eunuch while he was in Favour, but was taken from him ſince his Diſgrace.

The fifty-ſecond Year a Mandarin called *Chin ki*, thro' a falſe Zeal for his Sect, excited a cruel Perſecution in the Province of *Kiang nan*; ſome of the Preachers of the Goſpel were baſtinado'd, others ſent to *Macao*, or diſperſed in different Places, and forced to conceal themſelves; but this Perſecution laſted only ſix Years, for the Perſecutor died depriv'd of his Honours, and true Religion became more flouriſhing than before. The fifty-third Year the *Tartars*, who by being united were render'd capable of ſome conſiderable Enterpriſe, no longer thought of making ſlight Excurſions into the Empire, but intended to ſeize on thoſe Towns which were moſt for their Conveniency, for they were incenſed againſt the *Chineſe*, becauſe the Mandarins abuſed their Merchants who came to trade in the *Leao tong*, and becauſe they had ſeiz'd their King by treachery and cut off his Head: The Son of this Prince named *Tien ming* invaded *Leao tong* with a ſtrong Army, and took the Town of *Cai yuen*; he wrote at the ſame Time to the Emperor to inform him of his Grievances, proteſting that he was ready to reſtore the Town, and to lay down his Arms, if his Majeſty would give him a proper Satisfaction for ſuch a cruel Injury: The Emperor communicated the Letter to the Mandarins who were concern'd in this Affair; they look'd upon it as a trifling Matter, and did not deign to ſend an Anſwer; this ſcornful Uſage enraged the *Tartar*, and he ſwore he would ſacrifice 200000 *Chineſe* to his Father's Spirit.

At the Head of 50000 Men he took the Town of *Leao yang*, enter'd the Province of *Pe tche li* in Triumph, and was preparing to attack the Imperial City, but he was repulſed by ſome *Chineſe* Forces, and obliged to retire into the *Leao tong*, where he haughtily aſſumed the Title of Emperor of *China*.

The fifty-fifth Year of the Cycle the *Tartar* King, under the Pretence of a ſolemn Embaſſy, made his

Troops file off towards the Empire; the Artifice was diſcover'd, and the *Chineſe* Army ſent to oppoſe them. The *Tartars* fled at their Approach, and having drawn the *Chineſe* after them by this ſham Flight, they ſurrounded and made a great Slaughter of them, and the *Chineſe* General was found among the Slain.

Next Year the Emperor oppoſed the *Tartars* with a very numerous Army, ſupported by 12000 Auxiliaries from the King of *Corea*: The Armies engaged, and the Victory remain'd a long time doubtful, but declared at laſt for the *Tartars*, who marched towards the Capital City; this cauſed ſuch a Conſternation that the Emperor had abandon'd the Town, and retir'd to the Southern Provinces, if his Council had not repreſented to him that this Retreat would diſgrace him, and raiſe the Courage of the *Tartars*, that it would ſink the Spirits of his Subjects, and cauſe great Troubles through the whole Empire.

This Prince died during theſe Tranſactions, aged fifty-eight Years; his Son, named *Quang tſong*, who was before called *Tai chang*, was his Succeſſor.

Quang tſong, *or* Tai chang, *the Fourteenth Emperor, reigned one Month.*

QUANG TSONG died a Month after his Acceſſion to the Throne, aged thirty-eight Years; his Death is attributed to the Neglect and Ignorance of his Phyſician, but before he died he declared his eldeſt Son *Hi tſong* Heir to the Crown, who was before called *Tien ki.*

Hi tſong, *or* Tien ki, *the Fifteenth Emperor, reigned ſeven Years.*

HI TSONG being naturally timorous, and placing great Confidence in the Eunuchs, of which there were 12000 in the Palace, every body fear'd he would never be a Match for the *Tartars*: Nevertheleſs he took Courage, and endeavour'd to curb theſe formi-

dable

dable Neighbours effectually ; he augmented his Army with a great number of new Troops, which he drew from all the Provinces of the Empire ; he sent magnificent Presents to the King of *Corea*, and demanded a greater Number of Men than had been sent to the Emperor his Grandfather. At the same time there arriv'd a *Chinese* Amazon, if we may give this Name to a Woman who commanded a Body of several thousand Men ; they came from a little State which her Son enjoy'd in the Mountains of the Province of *Se tchuen* : The Emperor likewise fitted out a Fleet to preserve the Dominion of the Sea, and by all these Preparations he put himself in a Condition to humble the Pride of the *Tartars*. Upon this occasion two Christian Mandarins of the Court advised the Emperor to send for *Portuguese* Engineers from *Macao*, the *Chinese* having been little used to manage Cannon, but before they arriv'd the *Tartars* were driven out of the Province of *Leao tong* : Their King *Tien ming* was engaged in a War with some *Tartars*, and the Capital City was easily recover'd, for the Inhabitants of the Town and the neighbouring Country detested his Cruelty : As soon as the *Tartar* King had finished his Expedition in *Tartary* he return'd to *Leao tong*, and laid Siege again to the Capital : The *Chinese* lost 30000 Men during the Siege, and the *Tartars* 20000 ; at length the Town was deliver'd to them by Treachery, and as soon as the King was Master of the Place, he published an Edict, which commanded all the *Chinese* to shave their Heads after the *Tartar* Fashion, but several thousand Persons chose rather to lose their Life than their Hair.

Mao ven long, one of the most skilful *Chinese* Generals, was sent with fresh Troops against the *Tartars*, who so strongly fortified the Cittadel of *Chong hai* that it was reckon'd impregnable, and by this Precaution he shut up the Passage into *China* from *Tartary*.

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The ſame Year, which was the ſecond of the Reign of *Hi tſong*, the Town of *Macao* was beſieged by the *Dutch* both by Land and Sea: The Emperor gave this Town to the *Portugueſe*, for their important Service in clearing the *Chineſe* Seas of Pirates; the *Portugueſe* forced the *Dutch* to raiſe the Siege, and take to their Ships in haſte, after they had loſt a great many Men.

Cycle 67. An. Dom. 1624. The firſt Year of the Cycle was very unfortunate to the Empire, for a great Number of ſeditious People, and Robbers, call'd *Lieou tſe*, raiſed freſh Troubles, and over-ran four Provinces which they plundered, their Numbers increaſing daily.

The ſecond Year was remarkable for the Stone Monument which was dug out of the Earth, near the Capital of the Province of *Chen ſi*; it had an Inſcription in *Syriac* Characters, containing an Abridgment of the Chriſtian Religion, and the Names of ſixty-ſix Preachers of the Goſpel: It was a matter of great Joy for the *Neophytes*, and an undeniable Teſtimony of the Truth of that Faith which was preach'd by the miſſionary Jeſuits.

The fourth Year the Emperor died, aged thirty-two Years; his Succeſſor was *Hoai tſong*, before call'd *Tſong tching*, who was his Brother, and the fifth Son of *Quang tſong*.

Tien ming, King of the *Tartars*, who had ſignalized himſelf by his brutiſh Fierceneſs, died the ſame Year. He was ſucceeded by his Son *Tien tſong*, who was very unlike his Father, for he was a Prince of great Clemency and Goodneſs.

Hoai tſong, *or* Tſong tching, *the Sixteenth Emperor, reigned ſeventeen Years.*

The *Chineſe* Power ended with the Reign of *Hoai tſong*, to give place to the *Tartars*, who ſtill govern this vaſt Empire with an abſolute Authority: *Hoai tſong* was a great Lover of the Sciences, and wrote the

the *Chineſe* Characters very neatly; and tho' he had ſome favourable Thoughts of Chriſtianity, which he protected on ſeveral Occaſions, yet he continued extremely bigotted to the Bonzes: He ſuppreſs'd the Luxury which began to appear, eſpecially in Apparel; he was meek, chaſte, and temperate, but very ſlow in reſolving, and of a miſtruſtful Temper, not confiding in his moſt faithful Miniſters, and forbidding the Mandarins to have any Correſpondence with the Eunuchs: The latter having introduced Soldiers into the Palace, the Emperor gave them a Furlow for a Month to viſit their Native Country and Relations, ordering them Mony for their Journey, but afterwards forbid their Return: He had often advis'd his Brother to get rid of the Chief of the Eunuchs, who domineer'd in the Palace with the moſt inſufferable Pride and Inſolence.

This Villain poiſon'd himſelf as ſoon as *Hoai tſong* came to the Crown, and eſcaped by Self-murder the Tortures due to his Crimes: His Body was torn in pieces by the common People, his immenſe Riches confiſcated, and the Temples which his Flatterers had dedicated to his Honour burnt or demoliſh'd.

The Army being employ'd on the Borders of *Tartary*, the riotous Multitude increas'd in the Provinces, and the greateſt diſpatch was required to ſuppreſs theſe Diſorders; this induced the Emperor to make a Peace with the *Tartars*, and ſend a freſh Army into *Tartary*, the Command of which he gave to an Eunuch named *Yuen*, with full Powers to treat of Conditions of Peace.

This Eunuch was a Villain, and a Traitor, who ſuffering himſelf to be brib'd, made a Peace upon the moſt ſhameful Terms; but the Emperor refuſing to ratify it, the Traitor to force him took the following Meaſures.

Mao ven long, whoſe Fidelity was unalterable, commanded the *Chineſe* Army; *Yuen* invited him to a Feaſt,

Feaſt, and poiſon'd him; after this he adviſ'd the *Tartars* to go directly to *Peking*, taking a different Way from that in which his Army was encamp'd; they put this Deſign in Execution without the leaſt Oppoſition, and beſieged the Imperial City: Orders were inſtantly diſpatch'd to *Yuen* to ſuccour the Town with his Forces; he ſet out directly, not in the leaſt ſuſpecting that his Treaſon was diſcover'd, but as ſoon as he was got into the Town he was put to the Torture, and after being convicted of his Perfidy was ſtrangled: The *Tartar* was no ſooner inform'd of his Death, but he raiſed the Siege, and return'd to *Leao tong*, loaden with rich Spoils.

The third Year of the Cycle, which agrees with the Year 1631 of the Chriſtian Æra, the *R. R. P. P.* the *Dominicans* came into *China* to preach the Goſpel: They were follow'd ſoon after by the *R. R. P. P.* the *Franciſcans*: Two Years after died the celebrated Dr. *Paul Sin*, who, from Firſt-Preſident of the Tribunal for Church-Ceremonies, arriv'd to the Dignity of *Colao*; he was in this high Station one of the ſtrongeſt Supports of Chriſtianity, and in a time of Perſecution he compos'd a fine Apology in Defence of Religion, in which he offer'd to loſe his Honours, Eſtate, and even Life, if there was any thing in the Doctrine of this Religion which did not appear to be moſt holy: He recommended Father *Adam Schaal* to the Emperor to reform the Calendar.

At the ſame time, by Conſent of the Empreſs, ſeveral Court-Ladies of the firſt Rank were inſtructed in the Chriſtian Religion, and receiv'd Baptiſm.

The twelfth Year of the Cycle died *Tuen tſong*, the *Tartar* King, who was ſucceeded by his Son *Tſong te*, Father of the following Dynaſty: This *Tſong te* was a very affable, good-natur'd Prince; he had been ſecretly educated from his Infancy among the *Chineſe*, and having learnt their Language and Sciences, at the

ſame



PAUL SIU, Colao, or prime Minister of State. Vol. I. pag. 476.

ſame time imbibed their Temper and Manners: This gain'd him the Friendſhip and Eſteem of the *Chineſe* General and Mandarins, who inſenſibly loſt their Love for the Emperor, whoſe Misfortunes having quite alter'd his Temper, he grew uneaſy, thoughtful, melancholy and cruel: This Year of his Reign, and the following, was a continued Series of Murders, Robberies, and inteſtine War, a vaſt Number of ſeditious Malecontents forming themſelves into eight Armies, each having a Commander, but they were afterwards reduc'd to two Chiefs, who were nam'd *Li* and *Tchang*.

That they might not hurt each other they agreed to divide the Provinces between them; *Tchang* took the Weſtern Provinces of *Se tchuen* and *Hou quang* for his Share; and *Li* going Northwards ſeiz'd on great Part of the Province of *Chen ſi*, and entering *Ho nan*, beſieg'd the Capital *Cai fong*, but was forc'd to raiſe the Siege with Loſs: Six Months after he renew'd the Siege, but met ſuch an obſtinate Reſiſtance, that the Beſieged choſe rather to feed on Human Fleſh than ſurrender: The Imperial Army having time to come to their Aſſiſtance, the *Chineſe* General thought he ſhould infallibly have deſtroy'd all the Rebels by breaking down the Dikes of the *Yellow River*, but they eſcaped to the Mountains, and the Town being much lower than the River was laid quite under Water, which the General had not foreſeen, ſo that this Inundation drowned 300000 of the Inhabitants; nevertheleſs *Li* entirely ſubdu'd the Provinces of *Ho nan* and *Chen ſi*, murder'd all the Mandarins, and exacted great Sums from thoſe who had been in publick Employments; he favour'd only the meaner People, and to gain their Intereſt freed them from all manner of Taxes.

This Behaviour drew to his Party great Numbers of the Imperial Soldiers, and he found himſelf ſo powerful that he did not ſcruple to take upon him the Title of Em-

Emperor: He afterwards advanc'd to the Imperial City, which had a Garriſon of 60000 Men, but was aſſur'd they would make no Reſiſtance; he knew the Diviſions of the Mandarins and the Eunuchs, and beſides a great number of his Soldiers had convey'd themſelves into the Town in Diſguiſe, and gain'd a conſiderable Party, who were to open the Gates upon his Arrival.

Three Days after his Arrival the Gates were open'd, and he enter'd in a triumphant manner at the Head of 300000 Men: The Emperor was ſhut up in his Palace, taken up with the fooliſh Superſtitions of the Bonzes, not knowing what was doing in the City; but he could not remain long in this Ignorance, and when he found he was betray'd, would have gone out of the Palace with ſix hundred of his Guards, but they forſook him; being thus depriv'd of all Hopes, and chuſing Death rather than to fall alive into the Hands of Rebels, he went into his Garden, and after he had wrote theſe Words on the Border of his Veſt, *My Subjects have baſely abandon'd me*; *uſe me as you pleaſe, but ſpare my People*; he kill'd his Daughter with the Stroke of a Sabre, and hung himſelf upon a Tree, being thirty-ſix Years of Age: The chief *Colao*, the Queens, and the moſt faithful Eunuchs, follow'd this Example, and kill'd themſelves.

The Body of the Emperor, which was found after a long Search, was brought before the Tyrant ſeated on a Throne, who after he had treated it with Indignity, cauſed two of the Emperor's Children, and all his Miniſters, to be beheaded, but his eldeſt Son eſcap'd by Flight.

Every body ſubmitted to the Power of the Uſurper, except the Prince *Ou ſan guey*, who commanded the *Chineſe* Army in *Leao tong*; the Tyrant ſet out with his Army, and having beſieg'd the Town where *Ou ſan guey* was Governor, ſhew'd him his Father loaded with Chains, declaring he ſhould be inſtantly

ſlain



andida Hiu, Grand-daughter of the Colao, Paul Siu. Vol. I. p. 478.

4.

ſlain if the Town was not ſurrender'd; this brave Man, ſeeing his Father from the Top of the Walls, fell on his Knees, and burſting into Tears begg'd his Father to forgive him, if he ſacrificed his filial Tenderneſs for his Duty to his Prince and Country; this generous Father applauded the Reſolution of his Son, and ſubmitted to his Fate.

Ou ſan guey, to take a double Vengeance for the Death of his Prince, and of his Father, procured a Peace with the Eaſtern *Tartars*, nam'd *Mantcheoux*, and call'd them in to his Aſſiſtance againſt the Rebels: *Tſong te*, King of theſe *Tartars*, ſoon came with an Army of 80000 Men, and the two Armies uniting the Uſurper raiſed the Siege, and haſten'd to *Peking*; but not thinking himſelf ſafe there he plunder'd the Palace and ſet it on fire, and then fled with his Army to the Province of *Chen ſi*, enrich'd with the Spoils of the Empire, and loaded with the general Curſes of the People.

Tſong te died preſently after he arriv'd in *China*, but before his Death he declared his Son *Chung tchi* Emperor, who was but ſix Years old, and committed the Care of him and the Empire to *A ma van* his Brother.

The young Prince was conducted ſtrait to *Peking*, and receiv'd with great Acclamations of Joy, the People looking upon him as their Deliverer; nothing was heard on all ſides but *Long live the Emperor! May he live ten thouſand Years! Van ſoui, Van ſoui!* a *Chineſe* Expreſſion, which ſignifies, *May he live many Years!* This Revolution happened the twenty-firſt Year of the Cycle, which is 1644 Years after the Birth of Chriſt.

The Twenty-ſecond Dynaſty, named Tſing, *now reigning, which to the preſent Time reckons three Emperors.*

Chun tchi, *the Firſt Emperor, reigned* 17 *Years.*

THERE is no certain Account what became of the Uſurper, who was purſued ſome time by the *Tartars*; ſome think he was kill'd in an Engagement by *Ou ſan guey*: This General found too late the Error he had committed, in ſending for the *Tartars* to get rid of the Tyrant, and would ſometimes ſay, That he had brought Lions to drive away Dogs; nevertheleſs he receiv'd the Dignity of King from the Hands of *Chun tchi*, and the Title of *Ping ſi*, which ſignifies *Peace-maker of the Weſt*, and the Town of *Si ngan fou* was aſſign'd him for his Reſidence, which had been ravag'd with Fire and Sword.

Chun tchi having maſter'd the Northern Provinces, turn'd his Arms towards the South, that he might intirely reduce them to his Obedience; *Hong quang*, a Grandſon of the preceding Emperor, being proclaimed Emperor at *Nan king*, was taken Priſoner, brought to *Peking*, and ſtrangled. The *Tartars* afterwards enter'd the Province of *Tche kiang*, and beſieg'd the Capital; *Lo vang*, who was King of this Place, and who had refus'd the Title of Emperor, got upon the Walls, and upon his Knees beſeech'd the *Tartars* to ſpare his Subjects; but if they would not be appeas'd without ſome Victim, he offer'd to ſacrifice himſelf for the Safety of his People, and at the ſame time went out of the City, and ſubmitted to the Diſcretion of the Conqueror.

Long

Long vou, another Grandſon of *Chin tſong*, or *Van lie* the thirteenth Emperor of the preceding Dynaſty, was proclaim'd in the Province of *Fo kien*, but all the Cities open'd their Gates at the Approach of the Conqueror: Nor could this Prince eſcape Death, being forc'd to ſtrengthen the Conqueſt of the *Tartars* with his Blood.

There was at this time a remarkable Perſon named *Tchin chi long*, who acted a conſiderable Part in the Affairs of the Empire; he was at firſt a Servant to the *Portugueſe* at *Macao*, among whom he was inſtructed in the Chriſtian Religion, and received at his Baptiſm the Name of *Nicholas*; afterwards, from a petty Trader, he grew to be the richeſt Merchant of *China*, by Commerce with the *Spaniards* and *Hollanders*, and became at laſt Commander of a great Fleet: He at firſt acknowledg'd *Long vou* for Emperor, but afterwards the *Tartar* Prince: *Chun tchi* offer'd to make him a King, and invited him to a ſolemn Feaſt; *Tchin chi long* accepted the Invitation in hopes of obtaining the greateſt Dignities at Court, whither he was honourably conducted; he left the Command of the Fleet to his Son *Tching tching cong*, who inviolably preſerv'd his Zeal for his Country, and his Fidelity to the *Chineſe* Princes, againſt the Intreaties of his Father, and the Promiſes of the new Emperor.

The Army of the *Tartars* advanced to the Province of *Quang tong*, and met no Reſiſtance; but the Courſe of their Victories was interrupted in the Province of *Quang ſi*, for *Thomas Kiu*, Viceroy of this Province, and *Luke Tchin*, chief General of the *Chineſe* Forces, who were both Chriſtians, oppos'd the *Tartars*, and entirely routed them after an obſtinate Engagement; the Conquerors immediately elected a Prince of the Imperial Family, named *Yong lie*, who was King of the Capital of the Province of *Koei tcheou*, and after he was proclaimed Emperor he went to

keep his Court at *Chao king*: A Chriſtian Eunuch named *Pan Achilles*, who was very zealous for the Faith, was his chief Counſellor, by whoſe means Father *Andrew Koffley* inſtructed the Emperor's Mother, his Wife, and eldeſt Son, in the Truths of Chriſtianity, and gave them Baptiſm.

It was expected that this Emperor would one Day be the *Conſtantine* of *China*, by which Name he was baptis'd; for theſe illuſtrious Converts, with the Conſent of the Emperor, ſent Father *Michel Boym* to *Rome* to pay a filial Obedience to the holy See in their Names.

The Fame which was ſpread thro' all the Provinces of a great Victory gain'd over the *Tartars*, and of the Election of a new Emperor, rous'd the Courage of the *Chineſe*: A Commander who had got together an Army in the Province of *Fo kien*, and *Tching tching cong*, who ſcoured the Seas with a numerous Fleet, retook ſeveral Towns both within the Country and upon the Sea-Coaſts; at the ſame time the Viceroy of the Province of *Kiang ſe* ſhook off the Yoke, and defeated the *Tartars* in ſeveral Engagements: In the Northern Parts two Captains, one named *Ho*, the other *Kiang*, had rais'd each a conſiderable Army, the firſt ſeiz'd ſeveral Cities in the Province of *Chen ſi*, and the ſecond enter'd the ſame Province with 140000 Horſe, and a greater number of Foot; they defeated the *Tartars* in two Battles, and put them into ſuch a Conſternation that they durſt not appear in the Field.

Nevertheleſs in the ſpace of three or four Years, what with Craft and Policy, Rewards and Promiſes, and the Quarrels of the two *Chineſe* Leaders, the *Tartars* became Conquerors, and recover'd all the Cities they had loſt. In the Weſt another Leader of the Revolt ravaged the whole Country, and ſeem'd to be a Demon in Human Shape, for after having exercis'd all manner of Cruelties in the Provinces of *Ho nan*,

Kiang

1. Face.

INRI

I believe, I hope in, I love

信 望 愛

sin ouang ngai

God in three Persons,

天主 三 位 一 體

tien chu san guei yé ti

depending upon the sacred Merits of JESUS CHRIST;

仰賴 耶穌 基督 之救世 寶血 之赦罪 寶功

niang lay JE sou ching cong Kien chi so sin che ho cic jo tchang ouang chin seng tsoui chi

I firmly believe, I ardently hope the Pardon of my Sins, the Resurrection of my Body and the Life everlasting.

信 必 得 赦 罪 之 恩 復 生 之 福 永 遠 常 生

天主 我 等 於 聖如來號 以十字 架 救我 仇 因 父及 子及 聖神之名 阿門



2. Face.

IHS

I believe

信

ngo sin

that he hath Suffer'd, that he was Crucified, and that he died.

恭受 難 代 [illegible] 被釘 於十字 架 而 死

Ki cheou nan yun yun pi ting che tse Kia fse

聖名 世 祖 大 [illegible] 於 西 曆 生 [illegible] 歲 [illegible] 年 去 世 [illegible] 負 [illegible] 教 世 之 恩 [illegible] 天主 仁 慈 念 [illegible] 之 所

The Figure of the Crofs which is commonly put into the Grave with the Chineſe Chriſtians. Vol. I pag. 482

Kiang nan, and *Kiang ſi*, the Storm of his Fury fell on the Province of *Se tchuen*.

He was good-natur'd and affable to none but his Soldiers, whom he uſed with great Familiarity; for to all others he was cruel beyond Example.

He put to death the King of the Capital, who was a Prince of the preceding Dynaſty, and if any Man committed a trifling Fault, he kill'd all the People that lived in the ſame Street; five thouſand Eunuchs were ſlain by his Order, becauſe one of them had not given him the Title of Emperor; having called ten thouſand *Literati* to an Examination, as ſoon as they were aſſembled in the Hall appointed for their Compoſitions, he cauſed them all to be murder'd on pretence that by their Sophiſms they ſtirr'd up the People to rebel: Upon leaving the City of *Tchin tou fou*, to enter the Province of *Chen ſi*, he cauſed all the Inhabitants to be brought out in Chains, and maſſacred in the Fields, and it was on this Occaſion that ſeveral Children were baptiz'd by Father *Buglio* and Father *Magalhaens*: He order'd all his Soldiers to kill their Women, becauſe they were only troubleſome to an Army in War, and he ſet them an Example by cutting the Throats of three hundred of his own, reſerving only twenty to wait on the three Queens; in ſhort he did not leave the Province of *Se tchuen* to enter that of *Chen ſi*, till he had burnt the Capital and ſeveral other Towns. As he was preparing to engage the *Tartars*, who were not far off, he was told that five Warriors were ſeen upon the Hills at ſome diſtance, upon which he went immediately to reconnoitre them, without putting on his Helmet or Cuiraſs, and as ſoon as he came in ſight of them he was ſhot thro' the Heart with an Arrow: His Death diſpers'd his Army, and the People receiv'd the *Tartars* as their Deliverers, and joyfully ſubmitted to their Yoke: By this time eleven Provinces were reduced under the Dominion of the *Tartar* Emperor, and

there remain'd only four in the South under the Government of the *Chineſe*, which the Court ſent three different Armies to ſubdue; the Capital of *Quang tong* was beſieg'd, which Siege laſted a whole Year, with great Loſſes on both ſides; at length the City was taken, and the Soldiers were allow'd to plunder it for ten Days: They march'd afterwards to *Chao king*, where *Yong lie* kept his Court, but this Prince, being too weak to reſiſt the Conqueror, retir'd firſt to the Province of *Quang ſi*, and afterwards to *Yun nan*. The next Year, which was the twenty-eighth of the Cycle, died *A ma van*, Uncle and Tutor to the Emperor, who was extremely regretted, having gain'd the Love of the *Chineſe* by his great Qualities and prudent Behaviour, and 'tis properly he who fix'd the reigning *Tartar* Family on the Throne.

His Brother, who had a ſmall Sovereignty, claim'd the Right of ſucceeding in the Guardianſhip of the Emperor; but all the Grandees oppos'd it, becauſe the Emperor being now fourteen Years old, and marry'd to a Daughter of a Prince of the Weſtern *Tartars*, was able to govern alone; the Diſpute went ſo far, that they hung up at the Gates of their Palaces the Enſigns of their Dignities, ſaying, *that they would receive them only from the Hands of* Chun tchi; however it was at laſt agreed that this Prince ſhould take the Government into his own Hands, which he did in a manner that ſoon gain'd him the Love of the People; inſtead of ſhutting himſelf up in the Palace, as the *Chineſe* Emperors uſually did, *Chun tchi* began his Reign by ſhewing himſelf in Publick, and by giving free Acceſs to his Perſon: He made no Alterations in the Laws and Government of *China*, not ſuffering the *Chineſe* to learn the *Tartarian* Language without a particular Licenſe: He preſerv'd the ſix ſupreme Tribunals at *Peking*, but would not admit any elſewhere, ſo that thoſe of

Nan

Nan king were ſuppreſs'd; he alſo order'd that there ſhould be a *Tartar* added to the *Chineſe* Preſident

He beſtowed the Governments of Cities and Provinces only on the *Literati*; and as the Safety or Ruin of the Empire depends on the choice of proper Perſons to fill theſe important Poſts, having been inform'd that ſome *Literati* had bought the Suffrages of their Examiners, he order'd thirty-ſix of the Examiners to be beheaded, and condemn'd the *Literati* to paſs through a freſh Examination, pardoning thoſe who were admitted to their Degrees for their Capacity, but thoſe who were found uncapable were ſent with all their Families to *Tartary*, which is at preſent the common Place of Baniſhment for the Guilty; the Deſign in peopling theſe vaſt Deſarts is, that the Children who are born here ſhould naturally take the Temper and Manners of the *Tartars*.

This Prince had a ſingular Affection for *P. Adam Schaal*, and always call'd him *Ma fa*, which ſignifies, *My Father*; he made him principal of the Tribunal of Mathematicks appointed to reform the *Chineſe* Aſtronomy, and expell'd the *Mahometans* who had poſſeſs'd thoſe Employments during three Ages: By a very extraordinary Favour he permitted him to preſent his Petitions into his own Hands, without ſending them thro' the Tribunals, according to the eſtabliſh'd Cuſtom; and this remarkable Favour contributed greatly to the Advancement of Religion, for ſoon after two fine Churches were built at *Peking* by the Authority and Protection of the Emperor.

The thirty-third Year of the Cycle the firſt Embaſſy of the Great Duke of *Muſcovy* arriv'd at *Peking*, but it was not favourably receiv'd, becauſe the Ambaſſador would not ſubmit to the *Chineſe* Ceremonies, nor was that which came from *Holland* more ſucceſsful.

The thirty-third Year of the Cycle *Tching tching cong*, who till then contented himſelf with making

little Excurſions, and plundering the Coaſts of *China*, came and beſieg'd *Nan king* with 3000 Ships: A pretty young *Chineſe* being Viceroy of the City and Province, a Council of War was held, and the *Tartar* Chief declar'd, That the City could not be defended unleſs the Inhabitants were deſtroy'd, who were very numerous; this Propoſal was receiv'd with Horror by the Viceroy, *You muſt begin this Butchery on me*, ſays he, *if you cannot otherwiſe ſave the City:* This Anſwer ſtopt the *Tartar's* Mouth, and ſav'd the Lives of the Citizens.

The twentieth Day of the Siege there were great Rejoicings in the Camp of the Beſiegers, on account of the Birth-Day of their General, and the Feſtival held three whole Days, which were ſpent in Feaſting and all manner of Diverſions; the Beſieged ſallying out at Midnight with great Silence, and finding their Enemies overcome with Sleep and Wine, attack'd them, and ſlew near 3000, forcing the reſt to fly to their Ships, abandoning their Camp, Baggage and Provi-ſions to the Conquerors.

Tching tching cong, ſeeking to repair this Loſs as ſoon as poſſible, ſail'd to engage the *Tartar* Fleet, and coming up with it, after an obſtinate Fight he ſunk and took ſeveral *Tartar* Veſſels, put the reſt to flight, and took 4000 Priſoners, whom he ſet on Shore after he had cut off their Noſes and Ears.

The *Tartar* could not bear the Sight of this diſmal Spectacle, and as their hideous Countenances were a conſtant Mark of their Defeat, they were all put to death by the Emperor's Order.

After this Victory *Tching tching cong* thought of ſecuring a Retreat, and pitch'd upon the Iſland of *Formoſa*, which was poſſeſs'd by the *Dutch*; he beſieg'd it by Sea and Land, and after four Months Reſiſtance the Beſieged were obliged to ſurrender for want of Proviſions: Here he eſtabliſh'd his new Government, but did not enjoy it long,

for

for the following Year he dy'd, and left it to his Son.

Yong lie was the only surviving Person that could disturb the new Conqueror, who still kept the Title of Emperor, tho' he was driven out of *China*, and had taken Refuge in the Kingdom of *Pegu*, which borders on the Province of *Yun nan*; the Court sent some Troops with threatning Letters to the King of *Pegu*, which enjoin'd him to deliver up the fugitive Prince.

He was immediately given up, with his whole Family, to the *Tartars*, who carry'd him to the Capital, where he was strangled; the two Queens, his Mother and Wife, were sent to *Peking*, where they had each a separate Palace, and were honourably treated, and where they always preserv'd their first Adherence to the Faith.

The same Year, being the third of the Cycle, was fatal to the Emperor, by the violent Passion which he entertain'd for the Wife of a young *Tartar* Lord, whom he had seen with the Empress; this Lady inform'd her Husband of the Prince's Sollicitations, upon which the Husband gave her Instructions how to behave, and this she told again to the Lover, either thro' Simplicity or Design: *Chun tchi*, who was intirely govern'd by his Passion, sent for this Lord, and on pretence of his having neglected the Business of his Post gave him a Box on the Ear: The *Tartar* could not survive this Outrage, but died of Grief the third Day.

The Emperor immediately after marry'd the Widow, and made her Queen, and had a Son by her, whose Birth was celebrated with Pomp and Magnificence; but this Child lived but three Months, and his Mother follow'd him soon after to the Grave: The Emperor was inconsolable for this Loss, and made thirty Men kill themselves to appease her *Manes*, which Ceremony the *Chinese* look'd upon with Horror, and which his Successor took care to abolish.

He order'd the Grandees of the Court, and the Miniſters of the Empire to go into Mourning for a Month, and the common People for three Days, as if ſhe had been Empreſs: After the Body was burnt on a Funeral-Pile he gather'd up her Aſhes himſelf, and with ſtreaming Eyes inclos'd them in a ſilver Urn: He then devoted himſelf to the Bonzes, and the Worſhip of their Idols, which he had hitherto treated with Contempt, and in a few Days this unhappy Prince was reduced to the laſt Extremity. Father *Adam* had often made ſtrong Remonſtrances, which this Prince look'd upon as the Effect of his Love, but they were ineffectual; however in this melancholy Situation he reſolv'd to make another Effort; and the Prince receiv'd him in a friendly manner, heard him patiently, but forbid him to kneel, made him drink Tea, and ſent him away.

After the Father was gone he order'd four Lords of the Court to draw near, and in their Preſence he reproach'd himſelf for neglecting the Government of his Dominions, for his little Regard to thoſe who had ſerv'd him faithfully, for deſpiſing the Counſel of his Mother, for his Avarice and idle Expences in vain Curioſities, for his Affection to the Eunuchs, his exceſſive Paſſion for the deceaſed Queen, and the Troubles he had made his People undergo; after this he declared them Tutors of his youngeſt Son *Cang hi*, who was but eight Years old; then cloathing himſelf in the Imperial Mantle, he ſaid, *Now I leave you*, and expir'd the ſame Inſtant, about Midnight, aged eighty Years.

The next Morning all the Bonzes were expell'd the Court, and the Body of the Emperor was inclos'd in a magnificent Coffin: The Day after *Cang hi* aſcended the Throne, and receiv'd the Homage of all the Grandees of the Empire.

Cang hi, *the Second Emperor, reigned ſixty Years.*

AS in the Courſe of this Work we have mention'd at large the great Qualities and Merit of this famous Emperor, whoſe Name is reſpected in all the Eaſt, and has deſerv'd the Regard of all *Europe*, nothing remains in this Place but to relate the principal Events of his Reign in a Chronological Method.

The Adminiſtration of the Four Tutors was not attended with any great Troubles; the firſt Uſe they made of their Authority was in beheading the principal Eunuch, who had been the Author of the former Misfortunes, and driving from the Palace 4000 Eunuchs, retaining only 1000 to be employ'd in the meaneſt Offices. Soon after an Edict was publiſh'd, which ordain'd all thoſe in the ſix Provinces, who inhabit the Sea-coaſt, on pain of Death to leave their Dwellings, and to ſettle themſelves three Leagues from the Sea; in Purſuance of which they demoliſh'd all their Cities, Forts, and Maritime Towns, and all Trading by Sea was abſolutely forbid.

By this means the Power of this formidable Enemy was weakned, who was become Maſter of the Sea, but an infinite number of Families, who liv'd on the Fiſhing-Trade, were reduced to Want: A great many Churches were alſo deſtroy'd, as well as the Idol Temples, and the City of *Macao* would have ſhar'd the ſame Fate, if Father *Adam* had not ſolicited for its Safety, and employ'd all his Credit to exempt it from the general Law.

In the Year Forty-one *Yang quang ſien*, a Man of Letters, preſented a Petition to the Regents full of the moſt horrid Calumnies againſt Religion, and the Miſſionaries, of whom Father *Adam* was look'd upon as the Head; he and three of his Companions were loaded with nine Chains, and dragg'd before ſeveral Tribunals, where they underwent very long and mortifying Interrogatories, their Books of Devotion,

votion, their Chaplets, their Medals were looked upon as ſecret Marks, by which thoſe in the Conſpiracy were ſuppoſed to know each other, and theſe Symbols of Chriſtian Piety were ordered to be burnt: However they were forbid to perſecute the Chriſtians, to profane their Churches, and their Sacred Images.

The following Year Father *Adam* was condemned to be ſtrangled, but this Sentence was afterwards revoked, and they condemned him to be cut, while living, into ten thouſand Pieces. This is the greateſt Puniſhment they ever inflict for the moſt horrid Crime: This Sentence was carried to the Princes of the Blood, and to the Regents for Confirmation, but as often as they attempted to read it a dreadful Earthquake diſperſed the Aſſembly.

The Conſternation was ſo great that they granted a general Pardon; all the Priſoners were releaſed, except Father *Adam*, and he did not get his Liberty till a Month afterwards, when the Royal Palace was conſumed by the Flames; all the Miſſionaries were baniſhed to *Canton*, except four who were retained at Court; there were reckoned among the Baniſhed three Religious of Saint *Dominique*, one *Franciſcan*, and twenty-one *Jeſuits*.

The fifteenth of *Auguſt*, in the ſame Year, Father *Adam Schaal* died, at the Age of ſeventy-ſeven Years, whereof he had ſpent forty-ſeven in the Labours of an Apoſtolical Life: The Emperor afterwards declared his Innocence, and honoured him with an *Elogium*, and ſeveral Titles of Honour.

The forty-third Year of the Cycle happened the Death of *Sony*, the Chief of the four Regents of the Empire, at which time the young Emperor took the Government of his Dominions into his own Hands, and ſoon gave great Hopes of that extraordinary Reputation, which he afterwards acquired in the Sequel of a Reign the moſt flouriſhing that ever happened.

Sou ca ma, who had the greateſt Credit of the four Regents, and who was the moſt cruel Enemy of Chriſtianity, had twenty Articles of Accuſation brought againſt him, his Goods were confiſcated, he was loaded with Irons, and condemned to the moſt cruel Puniſhment, but the Emperor mitigated the Rigour of his Sentence, and he was only ſtrangled; ſeven of his Children or Grandchildren, and his third Son were cut into ſeveral Pieces.

In the forty-fifth Year of the Cycle an Embaſſador from the King of *Portugal* came to Court, who was received with Honour, and did not a little contribute to eſtabliſh the *Portugueſe* Nation in the Poſſeſſion of the City of *Macao*.

The following Year Father *Ferdinand Verbieſt* was ordered, by the Emperor, to examine and put in writing all the Faults of the *Chineſe* Calendar made by *Yang quang ſien*, who had taken Father *Adam*'s Place, and who had exaſperated the Grandees, the Bonzes, and the Mahometans, againſt the Chriſtian Religion. The Faults were enormous, and many in number; inſomuch that *Yang quang ſien* was deprived of his Office, degraded of his Honour, and even condemned to Death: However the Emperor was ſatisfied with baniſhing him into his own Country, where he was ſcarce arrived but he died of a peſtilential Ulcer.

The *Pere Verbieſt* became Preſident of the Tribunal of the Mathematicks, and ſo far gained the Eſteem of the Emperor, as to teach him the Mathematical Sciences for the Space of five Months.

The Father made uſe of this Opportunity to preſent a Petition to the Emperor, in which he expoſed the Calumnies that had been publiſhed againſt the Chriſtian Faith, and the Injuſtices which had been done, under Pretence of his Authority, to the Preachers of the Goſpel. They ſpent ſeven Days in examining the Allegations before a General Aſſembly of the Mandarins, after which it was declared, That

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the Chriſtian Religion taught nothing that was evil, nor that tended to Sedition: An Imperial Edict recalled the baniſh'd Miſſionaries, nevertheleſs forbidding them to build any more Churches, and the *Chineſe* to embrace the Chriſtian Faith.

In the fiftieth Year of the Cycle *Ou ſan guey*, who had introduced the *Tartars* into the Empire to ſuppreſs the Rebellion, endeavoured to deliver his Country from their Tyranny: The Emperor invited him to Court, but his Anſwer was to the Deputies, *That he would not appear there, unleſs in the Company of* 80000 *Men*, by which means his Deſign was made publick.

He had already made himſelf Maſter of the Provinces of *Yun nan*, *Se tchuen*, *Koei tcheou*, and part of *Hou quang*, and, which is a Mark of the Imperial Authority, he ſent the *Chineſe* Calendar to the Tributary Princes his Neighbours, and among the reſt to the King of *Tong king*: Both he and the reſt refuſed to receive it, and ſent it back to the Emperor: The eldeſt Son of *Ou ſan guey*, who was then at Court, was beheaded.

Soon after the Kings of *Fo kien* and *Quang tong* revolted, and the Prince of *Formoſa* joined himſelf to them: It had been over with the *Tartars* if all theſe Princes had acted in Concert, in behalf of the common Cauſe, but they were divided by Jealouſies: The Prince of *Formoſa*, thinking himſelf not honourably treated by the King of *Fo kien*, declared War againſt him, defeated him in ſeveral Battles, and forced him to ſubmit to the Emperor: The King of *Quang tong*, for a like reaſon of Diſcontent, broke the Treaty which he had made with *Ou ſan guey*, and put his Province into the Hands of the *Tartars*.

The Court ſent ſeveral Armies, commanded by *Tartarian* Princes, into the Provinces of *Hou quang*, *Tche kiang*, *Fo kien*, *Quang tong*, and *Quang ſi*, to reduce the reſt that refuſed to acknowledge his Authority.

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However *Ou ſan guey* died in the fifty-ſixth Year of the Cycle in a good old Age, and his youngeſt Son *Hong hoa* was proclaimed Emperor.

The ſecond of *September*, in the ſame Year, there was a dreadful Earthquake at *Peking*; a great many Palaces and Temples, and the Towers and Walls of the City were overthrown, which buried more than 400 Perſons in the Ruins: There were more than 30000 that periſhed in the neighbouring City *Tong tcheou*, and as the Shocks were perceived from time to time for the Space of three Months, the Emperor, the Princes, and the Nobility, quitted their Palaces, and dwelt in Tents; the Emperor beſtowed large Sums for the Encouragement and Aſſiſtance of the People.

The laſt Month of the ſame Year the Royal Palace was all in Flames, and in a few Hours time it was reduced to Aſhes; its ſaid that the Loſs amounted to 28 50000 Taëls.

Four Days after this Accident the Emperor ſet out to take the Diverſion of Hunting at his Pleaſure-Houſe, and perceiving at a diſtance the magnificent Monument, which his Father had erected to the Honour of the laſt *Chineſe* Emperor, he went to it, and after having proſtrated himſelf on the Ground, and burnt Incenſe, *You know, great Emperor*, ſaid he, burſting into Tears, *it was not we, but your rebellious Subjects who were the Cauſe of your Death.*

Altho' the King of the Province of *Quang tong* had ſubmitted to the Government of the *Tartars*, his Conduct was not the leſs ſuſpected at Court, becauſe he had an enterprizing Spirit, and was very powerful by the Trade that he carried on, notwithſtanding the Emperor's Prohibition, with the *Spaniards* and *Dutch*.

The fifty-ſeventh Year of the Cycle he received Orders to march his Army againſt the Rebels of the Province of *Quang ſi*: This Army being divided into ſeveral Bodies, as Neceſſity required, they had the Cunning

Cunning to perſuade him to return to his Palace in the Province of *Quang tong*. A little time after he was viſited by two Grandees of the Court, who on the ninth of *October*, early in the Morning, preſented him with a ſilken Halter, with the Emperor's Order to ſtrangle himſelf in it; one hundred and twelve of his Accomplices, among whom were three of his Brothers, were beheaded, and his great Riches were divided amongſt his other Brothers, whereof one was Son-in-law to the Emperor.

Towards the end of the ſame Year ſome reverend *Auguſtine* Fathers, being arrived at *Macao* from the *Philippins*, entered happily into *China*. The following Year the King of *Fo kien*, who in the time of his Revolt was treated with Contempt by the Emperor's faithful Mandarins, was capitally puniſhed, and his Body caſt to the Dogs; his Brothers, tho' innocent, were beheaded.

In the mean time the *Tartars* poſſeſſed themſelves of the Capital of *Yun nan*; *Hang hoa*, who had been declared Emperor, prevented the Puniſhment deſigned for him, by killing himſelf; they dug up the Bones of his Father *Ou ſan guey*, and carried them to *Peking*, part of which were expoſed with Marks of Infamy on Stakes, the other part were reduced to Aſhes and ſcattered in the Wind.

The ſame Year, being the fifty-eighth of the Cycle, and of our Lord 1681, was the 100th ſince the Miſſionaries of the Society of *Jeſus* had carried the Light of the Chriſtian Faith into *China*.

The fifty-ninth Year the Emperor, having happily ſubdued the fifteen Provinces of *China*, and eſtabliſhed Peace throughout his whole Empire, took a Reſolution to go and viſit his Country and the Tombs of his Anceſtors: He ſet out for *Eaſtern Tartary* the twenty-third of *March*, accompanied with the Prince his Heir apparent, his three Queens, his Great Lords and principal Mandarins, and with an Army of about 60000

60000 Men: He alſo took with him *Pere Verbieſt*, who was always near his Perſon; and in the ſixtieth and laſt Year of the Cycle he made a ſecond Journey into *Weſtern Tartary*, with a greater Train, and a more numerous Army. This Cuſtom was continued every Year, and he ſpent ſeveral Months in the Exerciſe of Hunting during his Stay in *Tartary*.

The third Year of this new Cycle *Tching che ſan*, the Grandſon of the famous Pirate who had taken the Iſland of *Formoſa* from the *Hollanders*, was obliged to replace it in the Hands of the Emperor, and to ſurrender himſelf at *Peking*, where he was dignified with the Title of Count. Cycle 68. An. Dom. 1684.

The fourth Year of the Cycle five new *French* Miſſionaries arrived at *Peking*, the ſeventh of *February*; they embarked at *Breſt* in *March* 1685.

LEWIS the fourteenth of glorious Memory, who was poſſeſſed of ſo many Heroick Virtues, by which he merited the Name of GRAND, joined to the greateſt Zeal for the Propagation of the Faith, had honoured theſe Fathers with the Title of his Mathematicians, and had gratified them with ſettled Salaries and magnificent Preſents.

They had not the Conſolation to ſee Father *Verbieſt*, to whom their Permiſſion to enter into *China* was owing: This Apoſtolical Man died the twenty-ſeventh of *January*, univerſally lamented by the Emperor, Grandees, and the People; *Pere Grimaldi* was named to ſupply his Place, and the Emperor reſerved the *Peres Gervillon* and *Bovett* out of the five that were newly arrived for his Court.

The following Year the *Peres Gerbillon* and *Pereyra* had Orders, from the Emperor, to accompany the *Chineſe* Ambaſſadors into *Tartary*, who went to ſettle with the *Muſcovite* Plenipotentiaries the Limits of the two Empires.

China enjoyed a profound Peace, which was owing to the Wiſdom and ſuperior Skill of the Emperor: The

The indefatigable Application of this Great Prince to all the Affairs of State, his Equity and Penetration in the Choice of proper Perſons to fill the Chief Offices, his Frugality, and Hatred to Luxury with reſpect to himſelf, joined with his Profuſeneſs and Magnificence with reference to his Dominions; his Tenderneſs to his People, and Readineſs to aſſiſt them, his Steadineſs in the vigorous Execution of the Law, his continual Watchfulneſs over the Conduct of his Viceroys and Governors, and the abſolute Government that he had over himſelf; all theſe things put together, kept up a regular Subordination in all the Members of this vaſt Empire, without which nothing is more common than Trouble and Confuſion.

Tho' this Prince was ſo much taken up with the Government of the Empire, he found ſufficient Leiſure for Application to the Sciences, for which he had a Taſte and a particular Genius: He was not contented with the *Chineſe* Learning, in which he was very well verſed; but was deſirous of being inſtructed in the *European* Sciences, namely Geometry, Algebra, Natural Philoſophy, Aſtronomy, Phyſick, and Anatomy: The *Peres Gerbillon*, *Bovett*, and *Thomas*, imployed ſeveral Years in turning their Lectures into the *Tartarian* Language, and in explaining them twice a day, either at *Peking*, or his Pleaſure-Houſe: He was likewiſe deſirous that *Pere Gerbillon* ſhould attend on him in all his Journies into *Tartary*.

As the Chriſtian Religion was only tolerated in *China*, it was not free from Perſecution in ſome of the Provinces, there was one very cruel in the Province of *Tche kiang*: The Fathers, who were at Court, preſented a Petition to the Emperor, and after great Conteſtations on the Part of the Tribunals, they at length obtained, by the Protection of the Prince *So ſan*, a Relation of the Emperor, an Edict in favour of it, and permitted its free Exerciſe throughout the Empire. This Edict was obtained the ninth Year of the Cycle

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of our Lord 1692, and the thirty-firſt of the Reign of *Cang hi*, which was confirmed the twenty-ſecond of *March*, and publiſhed ſoon after in all the Provinces.

So ſignal a Favour was ſome time after followed by another, which we ſcarce durſt hope for; the Emperor granted to the *Peres Gerbillon* and *Bovet* a large Spot of Ground within the Walls of his own Palace, for the Building of a Houſe and Church, and even furniſhed them with Money, as alſo a great part of the Materials, appointing Mandarins to be Overſeers of the Work: In four Years all was finiſhed, and in the nineteenth Year of the Cycle, that is to ſay 1702, the Church was opened and ſolemnly conſecrated.

The twenty-ſixth Year of the Cycle was remarkable for a very uncommon Event; the ſecond Son of the Emperor, who was appointed his Succeſſor, and was almoſt equal with him, was all of a ſudden depoſed, and loaded with Irons, and his Children and principal Officers were involved in the ſame Misfortune: Likewiſe an Aſtrologer, who had predicted that if this Prince was not Emperor in a particular Year he never would attain that Dignity, was condemned to be cut in a thouſand Pieces; the publick News-Papers were filled with Invectives againſt the Conduct of the Prince, whoſe Life they examined even from his very Infancy.

Soon after his Innocence was made to appear, and 'twas known that his elder Brother, to render the younger's Loyalty ſuſpected, had recourſe to Magick by the Aſſiſtance of certain *Lamas*, who are skilful in things of that nature: Theſe *Lamas* were put to death, the eldeſt Son was condemned to perpetual Impriſonment, and the Prince his Brother was re-eſtabliſhed in the Quality of Heir apparent: There were publick Rejoicings on this occaſion, and a Comedy was acted for ſome time, drawn from Ancient Hiſtory, that alluded to this Event: But this Re-eſtabliſhment was not laſting, for afterwards he

was deprived of his Titles, and the Prerogatives of his Rank, for real Conſpiracies againſt his Father.

The thirtieth Year of the Cycle, that is to ſay in 1710, my Lord the Cardinal *le Tournon*, Apoſtolical Legate, died at *Macao* the eighth of *June*, at the Age of forty-one, of a Diſtemper which had like to have killed him at *Pontichery*, and afterwards at *Nan king*, from whence he travelled to the Emperor's Court, to which he was ſent by the Pope to put an End to the Diſputes which had riſen amongſt the Miſſionaries.

The thirty-ſeventh Year of the Cycle, 1717, a *Tſong ping*, or Mandarin of War, whoſe Name was *Tchin mao*, preſented a Petition to the Emperor full of Invectives and Calumnies againſt the Chriſtian Religion, and the Preachers thereof, inventing the moſt horrid Crimes under pretence of Watchfulneſs over the publick Tranquillity, which, as he ſaid, was ready to be broke in upon at home by the Miſſionaries and their Diſciples, and from without by the *Europeans* who trade to *China*.

They were aſtoniſh'd when they found that this Petition was referred to the Tribunals for Examination, and that the Emperor confirmed their Decree, which reviv'd two Edicts, one of the eighth Year of *Cang hi*, which prohibited the Building of Churches, and embracing the Chriſtian Faith; the other of the forty-fifth Year, wherein it is ordained, that every *European* ſhall receive an Imperial Patent, wherein ſhall be mentioned his Country, his Religious Order, the Time he hath been in *China*, and a Promiſe of his never returning to *Europe* any more.

Father *Farinin*, with two other Miſſionaries, went and threw themſelves at the Emperor's Feet, but all the Anſwer they could gain was, that none were prohibited to preach the Goſpel but thoſe who had not receiv'd their Patents.

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The Year following happened the Deceaſe of the Emperor's Mother on the eleventh of *January*, and the whole Empire went into deep Mourning for forty Days. The Mandarins, and even the Sons of the Emperor, went to ſleep without putting off their Cloaths; all the Mandarins on horſeback with white Garments and a ſmall Train, went for three Days together to perform the uſual Ceremonies before the Monument of the deceaſed Empreſs: The Tribunals were ſhut up while the Mourning laſted, and red Silk was prohibited, for which reaſon it was taken out of every one's Cap, as well as all other Ornaments.

The ſame Year the Emperor was attack'd with a Diſtemper which gave a general Alarm, eſpecially an account of his Deſign of not chooſing, for a Succeſſor, any of his Children, but a Prince of the Dynaſty of *Yuen*, of which Houſe there was yet left more than a thouſand.

One of the Chief Mandarins cauſed his Son to preſent a Memorial, wherein he reſpectfully ſhewed of how great Importance it was for the Repoſe of the Empire to name his ſecond Son for his Heir: The Emperor was enraged at this Remonſtrance, yet pardon'd him who preſented it, becauſe it was in Obedience to his Father, but gave Orders that the Father ſhould be put to Death; this Example of Severity ſtopt the Mouth of all the Grandees, who durſt not ſo much as mention a Succeſſor any more.

The fortieth Year of the Cycle, 1720, they learnt at Court the agreeable News of the *Chineſe* Troops having gained a complete Victory over their Enemy *Tſe vang Raptan*, King of the *Eluths*, who occupied the Country of the *Lamas*, and ravaged it for the Space of four Years together, by which means *Thibet* was in the Poſſeſſion of the victorious Army.

Tho' this Conqueſt was at ſome Diſtance from the Confines of *China*, the Conſequence of it was not

ſmall, becauſe the Emperor had the finiſhing of this War much at heart, and all the Grandees congratulated him upon it.

The eleventh of *June*, in the ſame Year, there was an Earthquake at *Peking* at nine in the Morning, which laſted two Minutes; the Shocks began again the next Day at half an hour after ſeven in the Evening, continuing for about ſix Minutes, and there was nothing heard in the City but confuſed Cries and Shrieks, at length it ceaſed for the preſent, tho' there were ten other Shocks before Morning, but not by far ſo violent as the former. At the break of Day their Calamity did not appear ſo great as their Fears had repreſented, there being but 1000 Perſons cruſh'd to Death; for as the Streets are generally broad they could place themſelves out of the Reach of the fall of the Buildings; yet for twenty Days afterwards there were felt from time to time ſome ſlight Shocks.

The twenty-ſecond of *November* a *Muſcovite* Ambaſſador made his publick Entry into *Peking*, with a great deal of Pomp and Magnificence, having almoſt a hundred Perſons in his Train moſt ſplendidly dreſt after the *European* Faſhion. The Gentlemen on each ſide the Ambaſſador had drawn Swords in their Hands, which was a Sight entirely new and extraordinary.

The new Legate from his Holineſs *M. Meſſabarber*, who embark'd at *Lisbon* in a *Portugueſe* Veſſel, arrived at *Peking*, and met with an honourable Reception from the Emperor. After ſeveral Audiences he took his Leave, in order to return to *Europe*, to give the Pope an Account of what the Emperor had ſaid, promiſing to return to *China* as ſoon as poſſible. He was conducted to *Canton*, where he ſtayed but four or five Days, and from thence to *Macao* with all the Honours due to his Character and Dignity.

The Year following the Iſland of *Formoſa* threw off the Emperor's Yoke, but was recovered again in a few Months; the *Chineſe* belonging to the iſland, aſſiſted

assisted by those of *Fo kien* and *Keonu*, had kill'd all the Mandarins except one, and put all the Imperial Troops to the Sword.

The News was spread at *Peking*, and the Revolt was attributed to the *Dutch*, who had certainly no hand in it, and this doubtless on account of the Enmity which is between the *Chinese* and all Strangers, with Design to render the *Europeans* odious; but there were great Rejoicings when they learnt soon after, That the Imperial Troops, lately sent thither, had entered the Capital and killed one part of the Rebels, that the rest were dispersed, and their Chief was fled into the Mountains.

The forty-second Year of the Cycle, 1722, in *December*, the Emperor diverting himself with hunting the Tyger was taken with a Cold and Shivering, and immediately gave Orders to his Train to return to his Pleasure-House: This did not a little astonish the whole Company, but they were not long ignorant of the Cause, for his Blood was coagulated, and no Remedy did him any Service: Perceiving himself near his End, he assembled all the Grandees, and appointed his fourth Son to succeed him in the Empire. He expired the twentieth of *December* about eight in the Evening, aged sixty-nine Years, and the same Night his Body was transported to *Peking*.

Yong Tching, *the Third Emperor, now reigning.*

THE Day after the Death of *Cang hi*, the new Emperor, aged about forty-five Years, ascended the Throne about five in the Morning, and assumed the Name of *Yong tching*, which signifies *Lasting Peace*, and was acknowledged by all the Prime Grandees, and the Mandarins belonging to the Tribunals: He was no sooner come to the Crown but he discover'd Signs of Discontent against some of his Brothers, especially the ninth, condemning him to pay large Sums, which he pretended were unlawfully ac-

quired during the Life of his Father, and baniſhed him into *Tartary*, where he died ſoon after his arrival. He afterwards recalled his fourteenth Brother to *P king*, who was at the Head of the *Chineſe* Army; but his eighth and tenth fell under his Diſpleaſure, and he placed entire Confidence in none but the thirteenth, to whom he truſted all the Affairs of the Government. At the ſame Time he impriſoned or baniſhed ſeveral Princes and Noblemen, many of which protected the Miſſionaries, and by this means were favourable to Chriſtianity: Whether this Prince hath not the ſame Taſte for Sciences as his Father, or whether he ſeeks Occaſion to lay aſide the Miſſionaries, they yet have received but few Marks of his Benevolence, except his letting them live in quiet; one *Italian* Jeſuit only, an excellent Painter, is employ'd at Court. If he has given a new Title of Honour to Father *Kegler*, Preſident of the Tribunal of the Mathematicks, it was with no other View than that he may appear with Decency in his Preſence, eſpecially on certain Days when great Ceremony is required, for it ought not to be concluded from hence that his Diſpoſition to Religion is more favourable.

In reſpect to Affairs of State his Application is conſtant, he is ſteady and reſolute, ready to hear Grievances and to redreſs them, holds the Government intirely in his own Hands, inſomuch that there never was a more abſolute Monarch, or more to be dreaded.

He was prejudiced againſt the *Europeans* from the firſt Year of his Reign, by means of ſeveral Petitions which were preſented to him by the Learned, remonſtrating, That theſe Foreigners had deceived the late Emperor, and that that Prince had loſt much of his Reputation, in condeſcending ſo far as to let 'em ſettle in the Provinces, for they had built Churches in all Places, and that their Faith was propagated greatly; that the *Chineſe* Chriſtians acknowledg'd

no

no other Teachers, and that in times of Trouble they were only govern'd by them.

These bad Impressions were strengthned by a publick Petition, presented to the Emperor by the *Tsong fou* of *Fo kien*, wherein, after having given an Account of the important Reasons that he had for prohibiting the Christian Religion throughout the Extent of his Government, he besought him, for the Repose of the Emperor and the Good of the People, to order all Strangers to be sent out of the Provinces, and conducted to Court or to *Macao*, and that their Temples might be put to other uses.

This Petition was referred to the Tribunal of Rites to determine what should be done in it, and the Sentence of the Tribunal was to keep at Court the *Europeans* that are already there, to bring thither those from the Provinces that might be useful, to send the rest to *Macao*, to convert their Temples to the publick use, and strictly to forbid the Exercise of their Religion.

This Judgment of the Tribunal was confirm'd by the Emperor, to which he only added, that the Viceroys of the Provinces should allow them a Mandarin to conduct them to Court or to *Macao*, to protect them from any Insult: The Missionaries exerted themselves as much as possible by means of their Friends, but to no purpose; all the Favour that he granted them was, that they might be conducted to *Canton* instead of *Macao*, but he would not give them Leave to stay there if they gave any Cause of Complaint.

By virtue of this solemn Edict of the Emperor, which was published throughout the Empire, the Missionaries were drove from their Churches, and tollerated no where but at *Peking* and *Canton*; above 300 Churches were either demolished or put to profane Uses, and more than 300000 Christians depriv'd of their Pastors: Seeing themselves delivered up to the Rage of Infidels, there was then made use of, and

ſtill is, every Method that a prudent and well-govern'd Zeal can inſpire to re-animate, as often as poſſible, the Faith of all theſe Chriſtians.

This Edict was ſcarcely publiſhed, but the Emperor let fall the whole Weight of his Anger and Indignation upon an illuſtrious and numerous Family that had embraced the Faith. The Head of this Family is a Prince of the Blood, deſcended from the eldeſt Brother of him who was the Founder of the reigning Dynaſty, whom, without any Regard to his Rank or old Age, or the important Service he had done the State, he baniſhed, together with his Children into *Tartary*: There were no leſs than eleven Princes, and ſixteen Princeſſes married to *Mongol* Princes, or to Mandarins of *Peking*.

All theſe Princes and Princeſſes, who had each a numerous Family, were degraded from their Rank, and were allow'd no other Abode than a deſart Place in *Tartary*, where they were cloſely guarded, and not ſuffered to go out of ſight of the Soldiers. This Venerable old Man was ſeen, on his Departure to the Place of his Exile, with his Children and Grand-children to the Number of thirty-ſeven, without reckoning the Females, who were almoſt as many, and about 300 Domeſticks of both Sexes, the greateſt Part of whom were baptized.

All theſe Diſgraces not having the Power to ſtagger their Faith, the Princes were brought to *Peking* in Carts, and loaded with nine Chains; they underwent ſeveral Interrogatories, and were promiſed to be reſtored to the Dignity of their Rank if they would renounce their Faith, and if they refuſed more dreadful Puniſhments were threatned; but their Steadineſs and Conſtancy could not be overcome, neither by Promiſes nor Threatnings, and for this Reaſon they were condemned to die

But the Emperor changed this Puniſhment into perpetual Impriſonment, ſo that ſeveral were ſhut up in cloſe

cloſe Priſons, and three died merely through the Hardſhips they underwent; the reſt were diſperſt in the Provinces to end their Days under a Load of Irons, or in the Obſcurity of a Dungeon. Two Ambaſſadors, the one from *Portugal*, the other from *Muſcovy*, who were then at the Court of *Peking*, were the Admirers of the Conſtancy and Intrepidity of theſe illuſtrious Confeſſors of *Jeſus Chriſt*.

As little a Favourer of Religion as this Prince appear'd, it is impoſſible not to praiſe his unwearied Application to Buſineſs, for he applied his Thoughts night and day to the reforming of Errors in the Government, and to procure Happineſs to his Subjects: You cannot do him a greater Pleaſure than to preſent him a Plan which tends to promote the publick Welfare, and the Eaſe of the People; he immediately enters therein, and puts it in Execution without any regard to Expence: He hath ſettled a great many excellent Rules to dignify Merit, and reward Virtue, to cauſe a worthy Emulation among Artificers, and to aſſiſt his Subjects in Years of Famine: Theſe Qualities have gained him in a ſhort time the Reſpect and Love of all his Subjects.

The fiftieth Year of the Cycle, 1730, the Emperor's thirteenth Brother, who had his Share in the Difficulties of Government, died the nineteenth of *June* of a languiſhing Diſtemper, which was owing to his exceſſive Labour for the Publick Good: The Emperor appeared inconſoleable for his Loſs, which hath had a bad Effect upon his Health.

He was deſirous of rendring to this Prince extraordinary Honours, which he made known to the Publick by frequent Declarations, in which he intimated how agreeable it would be to him that all the World ſhould ſhare in his Grief, and aſſiſt at his Funeral without diſtinction of Rank, giving Leave to the Vulgar, as well as to the Nobility, to do Honour to the Deceaſed, according to their own Way,

either

either by Preſents or Praiſes. He added, nevertheleſs, that he would uſe no Conſtraint, and that thoſe who did not think this Prince deſerved ſuch Honours ſhould be exempted from paying them: Nevertheleſs he commanded his Officers to obſerve all thoſe who performed this Duty, and to give him an Account of them daily. His Body was expoſed in the great *Ting*, where none were admitted but the Princes of the Blood: Before the firſt Gate of the Palace was a great Court, in the middle of which a long Hall was erected made of Matts, and in this was placed a Throne, for the Deceaſed was not only a *Regulo* of the higheſt Degree, but he had alſo the Title of King, [*Kove vang.*]

Before this Throne was a ſmall Table, upon which were only two Candleſticks and a Perfuming-pan; at the Entrance into the Hall was a Folding-door, which was open'd only when the Officers of the Tribunal came to pay their Homage, a ſet Number entring at a time; at firſt they ſtood upright behind the Tables placed on each ſide the Hall, then they kneeled down and fell proſtrate ſix ſeveral times, giving a deep Groan altogether, and ſo ſilently withdrew. After theſe went in others, and performed the ſame Ceremonies: Sometime after the Body was carried half a League from the City into a Palace built on purpoſe, where the ſame Ceremonies were performed. At this Place the City Mandarins, the Merchants, and the Vulgar, went to pay him their laſt Honours.

One hundred Days after he was carried to another Place prepared in the ſame manner, where he lay the ſame ſpace of Time. In ſhort he had five ſeveral Stations of 100 Days each, where the ſame Ceremonies were obſerved; after which he was carried to the Place of his Sepulchre, which the Emperor had cauſed to be prepared, and was four Leagues in Circumference.

The Mandarins of the Provinces either came to pay the due Honours themſelves, or deputed their Sons in their ſtead; afterwards they cauſed Monuments to be erected in their proper Diſtricts, which contain the greateſt Elogiums on this Illuſtrious Perſon deceaſed: The Emperor placed his Name in the Hall of Emperors, which is very ſeldom done to private Perſons, but when they have done the moſt important Services to the State.

Soon after the Emperor cauſed his third Brother to be taken up, and conducted into a cloſe Priſon, where he was ſhut up, but the Cauſe of his Diſgrace is unknown: This Prince's Family have alſo felt the Blow, and have been degraded from their Rank.

The thirteenth of *November* in the following Year, 1731, the City of *Peking* was almoſt overturn'd by an Earthquake, the moſt extraordinary that ever was felt in *China*; the firſt Shocks were perceived about eleven in the Morning ſo ſudden, and with ſuch Violence, that their Houſes and Buildings were overthrown at the ſame Inſtant: One would have imagin'd that a general Mine had been ſprung, and that the Earth had opened under our Feet; for in leſs than a Minute more than 100000 Inhabitants were buried in the Ruins, and a greater Number in the Country, where whole Towns were intirely deſtroy'd.

What is remarkable in this Earthquake is, that in the Courſe which it took in ſome Places it made a great Devaſtation, and others it ſcarcely moleſted, the Shocks being but ſlightly felt; nothing could reſiſt two Shocks ſo ſudden and contrary to each other; where the Buildings were moſt ſolid and ſtrong, there the Effects were moſt violent: Theſe were followed by twenty-three others in the ſpace of twenty-four Hours, but more favourable.

The Emperor was at his fine Pleaſure-Houſe two Leagues from *Peking*, which was inſtantly reduced to ſuch a miſerable Condition, that it cannot be repaired

paired without immenſe Sums; he was taking the Air in a Bark upon the Canal, which croſſes the Garden, when he immediately fell proſtrate, and lifted his Hands and Eyes towards Heaven: Afterwards he publiſh'd an Edict, wherein he accuſed himſelf, and attributed this Plague to the Wrath of Heaven for his Offences, and to the little Care he took for the Government of the Empire.

This Prince appeared very ſenſible of the Affliction of his People, and commanded ſeveral Officers to make an Eſtimate of the demoliſhed Houſes, and to examine into the Loſs which each Family has ſuſtained, advancing ſeveral conſiderable Sums towards their Aſſiſtance: The Miſſionaries at *Peking* partook of his Liberality, for he gave them Audience, received them with Condeſcenſion, and beſtow'd upon them a thouſand Taëls towards the Repairs of their Churches.

The fifty-ſecond Year of the Cycle, 1732, the Miſſionaries, who were ten Years before driven from the Provinces to *Canton*, were now forced from *Canton* to *Macao*, a little City belonging to the *Portugueſe*, but of which the *Chineſe* are Maſters, and they allowed them but three Days to prepare their Journey, and to carry away their Effects; the only Reaſon which is given for ſo ſevere a Treatment was, that they had diſobeyed the Emperor's Order in propagating the Chriſtian Faith.

The twentieth of *Auguſt* they embarked to the Number of thirty, under the Convoy of four Galleys and two Mandarins. When they went on Shore at *Macao*, the Mandarins cauſed their Domeſticks, and the Chriſtians who had followed the Miſſionaries to land alſo, and ſent them back to *Canton* loaded with Irons; they then dragg'd them in an ignominious Manner before ſeveral Tribunals, ſome were caſt into Priſon, others receiv'd the Baſtinado, and others were condemn'd to carry the *Cangue* during

two

two Months : They all confeſſed openly the Name of Chriſt, and gave publick Teſtimony to the Truth of his Holy Religion.

Theſe are the moſt remarkable things that have happened hitherto in the Reign of this Emperor, who hath now been upon the Throne eleven Years compleat, and who governs his vaſt Dominions with an abſolute Authority ; ſo that I muſt there come to a Concluſion of the Annals of this Great Monarch.

The End of the Firſt Volume.

